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BIOGRAPHY.

LIFE OF REV. JOSEPH MILNER.

(Concluded from p. 488.)

SOME of the more remarkable circumstances, which accompanied this conversion in its progress, are as follow.

After Mr. M. had been a favorite preacher at Hull for several years, he began to suspect that he had been building a religious edifice on a sandy foundation. "By their fruits ye shall know them." He always considered the *fruits* as the touchstone of sound doctrine: and he observed, that hitherto, neither in his own mind nor in the conduct of his flock, were those fruits produced, which, in the word of God, are universally ascribed to the Gospel when clearly set forth, and fully received into the heart. He began to be convinced that there was something, during this life to be had in religion, of which he himself was not yet in possession; and also that the preaching of the Gospel of Christ ought to produce upon the dispositions of others certain effects, which he

had not yet been the means or instrument of producing. There appeared to him to be a joy in believing, a freedom from the fear of death, a deliverance from the bondage of sin and the love of the world, and a taste for holiness and heavenly things—of all which he himself at present knew little or nothing, but by hear-say. A secret conviction of this sort gradually gained ground in his mind, and met him in all his religious inquiries. The authentic accounts of holy men in Scripture and elsewhere, all tended to the same point. His eyes were in a measure opened; but as yet he saw as "through a glass darkly."

In this situation, a natural and obvious dilemma occurred to him. Is the Gospel of peace no longer the same as formerly? Has it lost its force and influence? or, Do I fail in the use and application of it? Is the Lord's hand shortened, that it can no longer save? or, Am I a

workman, who ought to be ashamed, because I do not rightly divide the word of truth?

From the moment that doubts and suspicions of this kind laid hold of the mind of Mr. M. we find, that, for a time, there was an end of all his internal comfort and tranquillity. The man was too much in earnest, and had too much light to be satisfied with pharisaical forms, or even with external morality; but as yet, he had not light enough to comprehend the nature and extent either of the healing or of the sanctifying efficacy of the religion of Jesus: he did not, as yet, understand what was afterward, with him, a very favorite passage of the New Testament, that "Christ is the end of the law for righteousness to every one that believeth."

Let the reader attentively consider the perplexed condition of this young convert: He is deeply impressed with a sense of the value of an immortal soul: He has the most affectionate regard for the eternal interests of his congregation; and he would be delighted to be the blessed instrument of saving their souls; but what is to be done? He trembles for the safety of his own.

Persons, who themselves have never experienced similar internal darkness, distress, and trials, nor heard much of cases of this kind, are extremely apt to wonder, that so good a man, as they are disposed to denominate any one of the class to which Mr. M. belonged at this period of his life, should be harassed with anxieties respecting the salvation of his soul. Whatever doctrine be true, they think, such

men must be safe; can have nothing to fear.

For modes of faith let senseless zealots fight,
His can't be wrong whose life is in the right.

Observations of this sort, however grateful, because flattering to the human heart in general, never fail to disgust the truly awakened sinner. He knows that they originate in a pharisaical way of thinking, and imply a most deplorable deficiency of self-knowledge. Accordingly, whenever the retrospective contemplation of his own good actions was proposed to Mr. M. as a proper source of comfort, he would say, and sometimes hastily, "You know nothing of *me*, you know nothing of yourself, you know nothing of the human heart." For the intelligent reader is not to forget, that this man is still under the guidance of the good Spirit of light and truth; and that though he is described to be in great darkness of mind, yet in reality he is not "far from the kingdom of God." The darkness too is only partial: for already he has acquired an exquisite sense and discernment of the *evil* of sin: and it is chiefly in regard to the remedy that his eyes are shut: he discerns not the *riches* of the Gospel. Already he has a clear insight into the spiritual nature of the holy law of God, which, as a schoolmaster, is bringing him to Christ; but he is not yet enabled with St. Paul, to say, "there is no condemnation to them which are in Christ Jesus." By and by, his goings will be established, his feet will be placed upon a

rock, and a new song will be put in his mouth.

But the nature of his happy deliverance will be the more clearly understood, the more perfectly we comprehend his *present* condition. Observe, then, the dealings of Providence.

The sense of his own unworthiness increases; his anxieties grow more distressing, his conscience more and more troubled; he goes mourning all the day long. Let no one suspect the consciousness of some gross vice or wickedness to have been the cause of all this: For, it might be no easy matter, at least in our ordinary intercourse with mankind, to point out a purer character. Several of his contemporaries, some of them of his intimates, are alive, and will speak positively both to the goodness of his heart,* and to the innocence of his habits: Many circumstances providentially concurred to preserve him from the excesses and irregularities of youth; and we have seen that, afterward, he spent the greatest part of his time, either in laudable studies in private, or in the industrious discharge of his professional duties. This deep concern of mind is from other causes.

He is humbled and self-abased before God, not on account of any particular *great* or *gross* sins which he has committed, but because with him, no sins are *little*: his conscience is troubled, not because he has more sins to lament than others have, but because his keen, comprehensive, spiritual eye, discovers numerous sins, where others see none; and in regard to his anxiety and

distress, not only an awful apprehension of eternity hangs heavy upon his mind, but the sense of his state of alienation from a holy and gracious God, is beginning to grow painful and intolerable. This last-mentioned cause of sorrow, in a truly awakened conscience, is always a mystery to men of the world: Nor is it possible they should comprehend it, till they acquire some relish for the beauty of holiness.

If these facts and observations have served to open, in a degree, to the reader's view, the real state of the case which he wishes to understand; let him now recollect two things; 1. That Mr. M. in whatever he happened to be materially interested, was not of a temper to do things by halves: and 2. that the eternal life and happiness, both of himself and of his flock, were at stake. He prayed fervently and incessantly. He searched the Scriptures with unexampled diligence; and he conversed with serious and godly people, wherever he could find them. His health suffered not a little from agitation and distress of soul; and from want of sleep; but, perhaps, his hardest conflict arose from a degree of harassing uncertainty, lest, as a spiritual adviser, he should be misleading his congregation in the great concern of religion.

In this situation of his mind some well meaning persons treated him with much imprudence. They frequently told him, "it was through fear of the world that he did not take a more decisive part, in delivering his doctrines from the pulpit; and that while he continued to act thus, he would never be blessed

* See note p. 537.

with a deliverance from his perplexities, and enjoy the liberty of the Gospel." As insinuations of this sort neither had facts to support them, nor were suited to the proud, independent, irritable temper of Mr. M. they rather tended to increase his prejudices against religious persons of a certain class, and to separate him from their company. He constantly replied, and with a degree of vehemence and positiveness, "that whatever faults he might have, he was sure that fear of the world was not one of them." The *whole tenor* of the religious part of his life, confirmed this judgment of himself. The writer has heard very useful and excellent clergymen acknowledge, that they could never bring themselves to lay before their respective congregations, the numerous disagreeable truths, which Mr. M. constantly did; much less, with so much pointed distinctness and resolute integrity. The truth is, at the time of which we now speak, he did not yet see his way: he was daily crying out, "Give me understanding, and I shall keep thy law: yea, I shall observe it with my whole heart." He was ready to make his choice, the moment he saw his duty: Few men have been more constantly, or more entirely free from the fear of man than Mr. M.

It was in the diligent use of the Scriptures, in patiently waiting upon God in prayer, and in carefully avoiding every known sin, that he was at last brought to have peace of conscience, and peace with the God whom he wished to serve in newness of life.

He could obtain no useful instruction or advice by communicating with any of his clerical brethren, who at that time lived near him.

The all-important Scripture-doctrine of justification by faith only, precisely as it is described in our most excellent article of religion,* in a practical way took firm possession of his understanding, and soon displayed its healing power in the due application of it to a wounded conscience. His mind had been well prepared by previous salutary discipline; and the medicine, therefore, had its proper effect. Let no one be surprised at this; doubtless the preparation of the heart was from the Lord,† and doubtless the medicine was administered by the invisible Physician of souls. Men of the world judge most erroneously of these matters. They ever suppose that persons of Mr. Milner's stamp are enthusiastic, and much given to depend on sudden feelings and impulses. On the contrary Mr. Milner justly maintained, that there was no act of a man's life in which he is more rational, or more free from enthusiasm, no act in which a man knows better what he is about, than when, with true penitence and renunciation of all self-dependence, he simply commits himself to Christ by faith, and relies solely on him for justification and acceptance before God, and for all spiritual blessings both here and hereafter: and he often added, that though warm and grateful affections might very properly accompany this act, yet no sort of reliance

* Article XI. † Prov. xvi. 1.

was to be placed on sudden feelings, impulses, and transports.

That "works done before the grace of Christ and the inspiration of his spirit have the nature of sin,"* Mr. Milner not only concluded from the express declarations of holy writ, and in harmony with the articles of the establishment to which he belonged; but in his own experience also he *felt* that this was a lamentable truth; and therefore, both "in season and out of season" he exerted every nerve, to convince gainsayers that, in the present condition of our fallen nature, no works can be acceptable to God, but such as arise from a lively faith in the Redeemer.

One of the most common objections to the doctrines of grace is, that if mankind are so depraved by nature, that they have no power to do good, they cannot be responsible for their actions. Mr. M. never meddled with the metaphysical niceties, which belong to this inquiry: At least, in the pulpit, he always confined himself to the Scripture-account of the matter. He constantly taught the necessity of the efficacious operation of the Holy Ghost, in restoring to the depraved nature of fallen man, the lost image of God; but, at the same time, he steadily inculcated the important duty of employing proper means to obtain the ends in view. He ever maintained, that the Spirit of God did not operate on the minds of men, as though they were inert matter, or mechanical engines, but, that the blessed effects took place always in the

use of our rational faculties, and consistently with every notion of the freedom of the human will, to which any clear and satisfactory meaning can be assigned.

Mr. Milner just lived to receive that very ample and decisive testimony of esteem, which was shewn to him by the Mayor and Corporation of Hull, upon the decease of the Rev. Mr. T. Clarke. He was chosen vicar almost unanimously. But he survived that event only a few weeks. He died Nov. 15, 1797.

Never was sorrow more unfeigned or more general among the inhabitants of a large town, than at Hull, on the loss of their pious and faithful minister. A spirit of mutual condolence pervaded the hearts of the people; numbers expressed their respectful sentiments of the deceased by the change of their external dress; and when the serious minister adverted to the recent melancholy event in the pulpit, almost every eye bore testimony to the feelings of the heart. Some very remarkable wishes were uttered by profane, worldly, and avaricious persons; "That they would freely give up all their wealth to be where he now was." For many years past the clergy of the town of Hull have, in general, been very serious persons, and have lived in harmony with Mr. Milner both in doctrine and in zeal. Some of them have been his pupils both in profane and sacred learning; and all of them looked up to him with reverence as a wise and experienced guide in spiritual things. The affectionate attachment of one of them was so tried by his death, that he could scarcely be induced to desist

* See Article XI and XII.

from mourning over the remains of his friend, or, for some days after to take necessary refreshments.

Mr. Milner bequeathed the greater part of his little property to his niece Sarah, the wife of Mr. Thomas Wilberforce Crompton: His will begins with these introductory clauses: "I, Joseph Milner, of Kingston upon Hull, make this my last Will and Testament. I commit my soul and body to Jesus Christ, the only Savior of lost sinners. I am one of those: a fallen spirit, dreadfully guilty and impure in every faculty by nature: and I thank Jesus Christ my Lord that he hath shewn me the way of full salvation through his obedience unto death, even the death of the cross, to the glory of God the Father. Hence only, I expect to find God my God through all eternity; and to be enabled to serve and delight in him as my only portion. My own salvation I expect only in this way, in which I have been enabled to preach to others. I have no works to plead *for this end*. If I have been enabled to perform any that are good, since I was made acquainted with Christ Jesus, they are very poor and imperfect indeed; stained and mixed with much iniquity. What is good in them, is the Lord's, and I shall be glad to give him the glory of it; and to have my doing so esteemed an expression of some thankfulness to him, who saves me freely."

His health had been visibly on the decline for the space of eight or ten years, and had received, about six years before his death, a severe shock by a fever, from the effect of which he never en-

tirely recovered. His near relatives, as well as many of his friends saw with sorrow the impression which had been made by this disease on his feeble constitution; and the Mayor and Aldermen of Hull were so persuaded of the decline of his strength, and ability to labor, that with a kindness and a consideration which does them great honor, they liberally voted for him, the sum of forty pounds a year, in support of an additional usher of his school. This voluntary mark of the unanimous approbation and esteem of his patrons, did not fail to produce universal satisfaction in the town. The inhabitants of Hull were well convinced that their industrious school-master was in no danger of becoming indolent: They saw that he was almost worn out in their service; and they were glad to be informed that now, through the daily assistance of two ushers, he would experience considerable relief from the wearing employment of teaching school-boys. It is by no means improbable, that he might have lived longer, if, before it had been too late, he could have been induced to lessen sufficiently his exertions, and to guard more effectually against the changes of the atmosphere: but if lives were to be measured by what men do, rather than by the succession of fleeting moments, his life would be found sufficiently long.

For many years together, till the pressure of infirmities compelled him to diminish his labors, besides his regular duty in the morning at Ferriby, nine miles from Hull, and at Hull on the same Sundays, he also

preached in the high church at Hull, every alternate Wednesday in the forenoon; and on every Thursday in the week he read the prayers, and expounded a portion of Scripture, to a crowded congregation at Lister's hospital. Now, when it is considered that many solid hours were daily taken up, in his school, with a business by no means refreshing to the spirits, it may seem extraordinary, that he could find time for bodily exercise, for the visitation of the sick, and for private study.

It might be a very useful lesson to careless and dissipated persons, who seem not sensible of the importance of time, to reflect, what a large proportion of Mr. M.'s life may be accounted for, and shewn to have been actually spent in virtuous and laudable occupations. He died in his 54th year. During the first twenty-three years of his life, we find him exerting every nerve to acquire knowledge; and during a great part of the last thirty years, he is daily five or six hours in his school: Then, besides his frequent preachings and visitations of the sick, his poetical compositions, and many baskets full of sermons committed to the flames, on account of the author's disapprobation of their contents, there are now in existence eight or nine hundred sermons in manuscript, composed after the author's sentiments had changed and were fixed. To this account are to be added many essays on religious subjects, yet unpublished; and all his publications, which are well known; particularly the last most important one, "the History of the Church of Christ," which could

never have been brought into its present state without much time and thought, or without the consultation and sifting of numerous volumes of the fathers and other original writers. If, from these undoubted facts, any judicious person, qualified by his experience to make the proper allowances, should be disposed to indulge his curiosity by computing the requisite portions of time, the writer is well convinced that his main difficulty would be to find a sufficient number of hours in so short a life for producing so much effect. This difficulty, however, will in a measure be relieved and explained in the minds of those who knew him well, when they recollect that *his mind was constantly at work*: that no man who ever lived, perhaps, dissipated fewer moments; that the Scriptures were his constant study, and profane history his amusement; and that the substance and matter of his sermons were the effect of many days' rumination, in his walks, in his rides; and not unfrequently, in company; when the conversation did not happen to suit his taste.

The compositions of Mr. Milner, whether already published or yet in manuscript, are most perfectly free from plagiarism. He profited by his immense reading; but neither his thoughts nor his expressions are to be traced in books; unless indeed in the case of some short and pithy favorite sentiment or sentence, which had forcibly struck his mind. He was an original thinker; he had confidence in his own judgment; and he usually acted upon it: Mr. Milner al-

ways bends with reverence and submission to the Scriptures, but never to human authority.

It is not to be expected that sermons written so rapidly, and purely for the purpose of doing good to his congregations, without the least view to the publication of them, should be very correct. He found time to forge and hammer, but he had none to file and polish.

There is hardly a more common mistake, than the supposition of dulness and melancholy being necessarily connected with very religious dispositions. Mr. Milner was, throughout life, the farthest possible removed from being a dull companion. We have already observed, that many are alive, who can speak to the sociable turn and cheerfulness of his temper: Nor was this the case only before, but also after his thoughts were chiefly occupied with religious subjects. He always spent much time in solitude; but he failed not to contribute his full share to the amusement and improvement of the company where he did happen to be present. If, on certain occasions, he appeared uncommonly grave, or not well pleased, it was because something was going forward which he disapproved, something immoral or profane: Otherwise, before he grew zealous in the cause of true religion, he was generally esteemed one of the most entertaining men of the place in which he lived. His imagination was lively and fruitful; and he had an exquisite sense of the ludicrous. His memory was stored with abundance of curious facts and anecdotes; and his observations on

men and things were extremely original and impressive.

Whatever Mr. Milner did, he did with all his might. It was before remarked, that he was not of a disposition to do things by halves. Greek, Latin, History, and Poetry, chiefly employed the former part of his life: Practical religion, or subjects connected with it, the latter.

As a disciplinarian in his school, he was sufficiently rigid; yet his scholars, almost without exception, loved and revered him. Several gentlemen, who had been his pupils many years ago, shewed a sincere regard for their instructor, by erecting, at their own expense, an elegant monument to his memory in the High Church of Hull.

The monument was executed by Mr. Bacon, with the following inscription:

To the Memory of
JOSEPH MILNER, M. A.
Successively Lecturer and Vicar of this
Church,
and upwards of 30 years
Master of the Free Grammar
School,
this Monument is erected
by the grateful affection of his Scholars.
He was a Man
of a vigorous understanding,
extensive learning,
and unwearied diligence:
distinguished
by primitive purity of sentiment,
and holiness of life.
He uniformly proved himself,
through a long and active ministry,
a zealous champion of the faith of Christ;
which his labors
successfully inculcated,
and his writings will exhibit and vindicate
to future generations.
He died
on the 15th November, 1797,
in the 54th year of his age.

* Those of our readers who do not understand Latin, will indulge us in copying, by way of note, for the sake of those who do understand it, the fol-

The state of his mind in the view of death was calm, and placid, rather than triumphant. Whenever the questions were directly put to Mr. Milner respecting his prospects of eternity, no more could ever be drawn from him on that head than, "*I can't say much: I rely on the promises for strength in time of need: Most probably my dissolution is at no great distance, but, I do not consider myself in immediate danger of dying.*" There was a time, when I should have been very unhappy to have had so little of sensible comfort; but, I have seen reason to be-

lieve that one of the most acceptable exercises of true Christian faith consists in patiently waiting God's time, and in relying confidently on the written Word. For many years, I have been endeavoring to live from day to day as a pensioner on God's bounty. I learn to trust him; and he sends the *manna* without fail."

The same quiet spirit, and the same hope in the Divine mercy through Christ, continued till this faithful servant of God was removed from the world.

Following very elegant composition, written by a clergyman, as an epitaph on Mr. Milner.

Siste Lector,
et virtutes Christianas contemplare
JOSEPHI MILNER, A. M.
Vir fuit ingenio singulari,
doctrina, pietate, morum innocentia,
vitæ simplicitate, continentia, industria
spectatissimus:
in docendo, in concionando,
in sacro officio
exequendo,
impiger, atque incorruptus:
in religione sine fūco exornanda, sine metu
asserenda,
sine ambagibus demonstranda,
potens, luculentus, integerrimus:
Novæ Ecclesiasticæ Historiæ scriptor,
in qua quantum Christi gratia
in piorum animos divinitus effusa
contra omnes adversariorum
insidias, iras, impetus,
arrogantiam, dominationem,
victrix evaserit et semper evasura sit,
ex undique investigatis
annalium monumentis
conquisivit, expressit, vindicavit.
Evangelici amoris, veritatis ac fidei,
quæ adeo fortiter,
adeo feliciter defenderat,
viva indicia
exemplo suo comprobavit.
In medio operum cursu,

rebus arduis ob Dei gloriam gerundis
nec imparem, nec defatigatum,
nec suis confisum viribus,
abripuit mors
omnibus bonis præter se acerbissima,
Ann. Dom. 1797, Æt. 54.
Hanc tabulam
in tanti viri memoriam
quem vivum
amore plusquam fraterno dilexit,
quem mortuum
desiderio et mente gratissima
prosequitur,
poni curavit
ISAACUS MILNER,
frater superstes
spe
conjunctionis futuræ in cælo
per Christum
individuae, sanctissimæ,
beatissimæ, sempiternæ.

[Note referred to in p. 531.]

The writer believes that on this occasion, by using such terms as *purser* character, and *goodness* of heart, in their ordinary acceptation, he shall convey his meaning more concisely, at least, and perhaps better, than in any other way. True religion teaches us to give a very different meaning to these and other words of this kind.

REVIEW OF REVIEWS.

Review of Griesbach's New Testament, with Select Various Readings. Anthology, Feb. 1811. p. 107.

(Concluded from p. 515.)

WE pass on to an examination of that much contested text, 1 John v, 7. We shall give a summary view of the evidence for and against this text, in as brief a manner as possible.

MSS.

Out of the 150 Greek MSS., which are now known to exist, of the 1st Epistle of John, only two contain the verse in question. These are

1st. The Berlin MS. which is a copy from the text of the Complutensian Polyglott, so servile as not to have corrected the errors of the press. And

2dly, The Codex Britannicus, which has been proved not to be older than the 15th century.

It has been supposed, that the MSS. used by the Complutensian editors, and by Robert Stephens, contained the verse in question, because the editions of these editors respectively contain it. After the most ample discussion of this subject by Porson, Marsh, and others, the probability appears against this supposition.

VERSIONS.

The two Syriac versions, the Ethiopic, the Arabic, the Coptic, the Sahidic, and the Sclavonian, do not contain the verse. The Gothic does not contain St. John's

Epistles. The same may be observed of the Persic: The Armenian edition of the New Testament in 1606 has it; but it is not found in any Armenian MSS. 31 MSS. of the Vulgate, known to be ancient, and eight more, which are probably so, want the verse in question. The other MSS. which contain it are confused, some placing the words of the verse in one order, and some in another.

GREEK FATHERS.

We can discover no proof that the disputed passage was known to any of the Greek Fathers. It does not appear to have been quoted by any Greek writer, prior to the 13th century.

LATIN FATHERS.

Century 3. Cyprian refers to the text in question.

5. Express quotations are made from it by Fulgentius and the author of the African Confession.

6. Cassiodorus.

8. Etherius and Beatus.

It appears, then, that the Latin Fathers are much more favorable to the verse in question, than the Greek. Yet, when we reflect, that they do not quote this verse uniformly, either with respect to the words, or the order of the verse, it is highly probable that they quoted, not from the Greek original, but from the differing Latin versions, extant in their day.

On a review of the evidence from MSS., Versions, and Fathers, the weight of it appears to be greatly against the authenticity of the verse. At the worst, it has, indeed, more authority in its favor, than "*Thou shalt commit adultery.*" But two circumstances respecting this verse remain to be considered, to which the opponents of the disputed passage are bound to turn their attention. Until these are fairly considered and fairly explained, we cannot deem the spuriousness of the passage to be settled beyond dispute.

The first circumstance is mentioned by Archdeacon Travis, in his letters to Mr. Gibbon, and commented on by that elegant and accomplished scholar, Charles Butler, Esq. in the second volume of his *Horæ Bibliæ*. The account given by A. D. Travis, and the comments upon it, are contained in a letter from Mr. Butler, to Dr. Marsh, the learned translator of Michaelis. We transcribe the letter *verbatim*, as it appears in the volume just mentioned, p. 289.

To the Rev. Herbert Marsh.

DEAR SIR,

WHEN I had last the pleasure of your company, I mentioned to you, that I thought the argument in favor of The Verse of The Three Heavenly Witnesses, or 1 John, chap. 5, v. 7, from the Confession of Faith presented by the Catholic Bishops to Huneric in 484, had not been sufficiently attended to: I now beg leave to trouble you with my thoughts upon it. I shall first copy Mr. Archdeacon Travis's account of it, from his letters to Mr. Gibbon, 3d edit. p. 57.

"In A. D. 484, an assembly of African Bishops was convened at Carthage by King Huneric the Vandal

and the Arian. The style of the edict, issued by Huneric on this occasion, seems worthy of notice. He therein requires the orthodox Bishops of his dominions to attend the council thus convened, there to defend by the Scriptures the consubstantiality of the Son with the Father, against certain Arian opponents. At the time appointed, nearly four hundred Bishops attended this council, from the various provinces of Africa, and from the isles of the Mediterranean sea; at the head of whom stood the venerable Eugenius, Bishop of Carthage. The public professions of Huneric promised a fair and candid discussion of the Divinity of Jesus Christ; but it soon appeared that his private intentions were to compel, by force, the vindicators of that belief to submit to the tenets of Arianism. For when Eugenius, with his anti-Arian Prelates, entered the room of consultation, they found Cyrila, their chief antagonist, seated on a kind of throne, attended by his Arian coadjutors, and surrounded by armed men; who quickly, instead of waiting to hear the reasonings of their opponents, offered violence to their persons. Convinced by this application of force that no deference would be paid to argument, Eugenius and his prelates withdrew from the council-room; but not without leaving behind them a protest, in which, (among other passages of Scripture) this verse of St. John is thus especially insisted upon, in vindication of the belief to which they adhered. *That it may appear more clear than the light, that the Divinity of the Father, the Son, and the Holy Spirit is one, see it proved by the Evangelist St. John, who writes thus: There are three which bear record in heaven, the Father, the Word, and the Holy Spirit, and these three are one.*

This remarkable fact appears to be alone amply decisive as to the originality of the Verse in question. The manner in which it happened seems to carry irresistible conviction with it. It was not a thing done in a corner, a transaction of solitude or obscurity. It passed in the Metropolis of the kingdom, in the court of the

reigning prince, in the face of opponents, exasperated by controversy and proud of royal support, and in the presence of the whole congregated African church. Nor is the *time*, when this transaction happened, less powerfully convincing than its manner. Not much more than three centuries had elapsed from the death of St. John, when this solemn appeal was thus made to the authority of This Verse. Had the Verse been forged by Eugenius and his Bishops, all Christian Africa would have exclaimed at once against them. Had it even been considered as of *doubtful original*, their adversaries the *Arians*, thus publicly attacked by this protest, would have loudly challenged the authenticity of the Verse, and would have refused to be in any respect concluded by its evidence. But nothing of this kind intervened. Cyrila and his associates received its testimony in sullen silence; and by that silence admitted it to have proceeded from the pen of St. John."

Such is Mr. Archdeacon Travis's account of this memorable event; and such are the arguments he deduces from it, in support of the authenticity of the Verse.

The opposers of the Verse remark, 1st, that the unanimous testimony of the four hundred Bishops, by no means proves that the Verse was in all their copies; and 2dly, that, as no dispute took place, but the conference was broken up immediately, the sullen silence of the *Arians*, is merely an invention of Mr. Travis's.

Admitting the utmost weight of these observations, much of the argument deducible from the narrative in favor of the authenticity of the Verse, remains for the adversaries of the Verse to answer.

1st. The Catholic Bishops were summoned to a conference; so that they expected, and it certainly was highly probable, that their tenets, and the proofs they should adduce of them, would be strongly attacked:

2d. This circumstance must have made them very cautious of what they inserted in their proposed confession:

3d, Particularly, as all power was in the hands of their angry and watchful adversaries:

4th. Of course, though they might, and from the nature of the case, must have inserted in the Confession, some things, at which they knew the *Arians* would cavil, they would not have inserted in it any thing, which by merely asking a plain question, the *Arians* could prove to be a palpable falsehood:

5th. Now, if the *Arians* could, with truth have said, to the Catholic Bishops, what the present opposers of the Verse say: The Verse is in no Greek copy,—it is in no ancient Latin copy,—it is in no ancient father,—it is in few only of your own copies: Can you even assert the contrary? What could the Catholic Bishops have replied? If we are to believe the adversaries of the Verse, the Bishops could hold out no Greek copy,—no ancient Latin copy,—no ancient father,—where the Verse was to be found:

6th. On this supposition, therefore, instantly, and on the very spot, the *Arians* could have shewn the spuriousness of the Verse, and have convicted the Bishops of a palpable falsehood:

7th. And this, at a time and in a situation, when the eyes of all the Christian world were upon them.

8th. Now, is it probable the Catholic Bishops would have exposed themselves to such immediate and indelible infamy?

9th. Particularly, as it was volunteering it: for their producing the Verse was a mere voluntary act: their cause did not depend on it; long treatises had been written by the ancient defenders of the Trinity, in which the Verse had not been mentioned:

10th. Consequently, when the Catholic Bishops produced the Verse, they could have no fear that any such proof positive of its spuriousness could be dashed upon them:

11th. Therefore, they knew, either that the Verse could not be attacked, or that, if attacked, they could produce Greek copies, ancient Latin co-

pies, and ancient fathers in its defence.

12th. It is observable, that the greatest part of the Catholic Prelates who assisted at this conference, suffered, for their steady adherence to their faith, the severest persecution. In the language of Mr. Gibbon (ch. 38.) "Three hundred and two of them were banished to different parts of Africa, exposed to the insults of their enemies, and carefully deprived of all the temporal and spiritual comforts of life. Gundamund, the nephew and immediate successor of Huneric, appeared to emulate and even to surpass, the cruelty of his uncle. At length he relented and recalled the Bishops. Thrasimund his brother and immediate successor, prohibited by a law, any episcopal ordination; and their disobedience was punished by a second exile of two hundred and twenty Bishops into Sardinia, where they languished fifteen years." Surely it is improbable, that men who could undergo such persecutions and sufferings for their belief of the consubstantiality of the Son, would introduce a spurious Verse into His Word.

This appears to me the chain of argument deducible in favor of the authenticity of the Verse, from this confession of the African Bishops.

With great respect, dear Sir,
I am, your most obliged,
humble servant,
CHARLES BUTLER.

7th Jan. 1806.

Our readers will remember, that this transaction related by Mr. Travis, and discussed by Mr. Butler, took place antecedently, in all probability, to the existence of any MSS. of the New Testament, which are now extant. The earliest date, assigned to these MSS. by the best judges, is the 5th, or, more probably, the 6th century. Whether, then, the transaction is not better evidence of the existence of the controverted verse, at that period, than any MSS. are of the contrary, must be left to the dis-

cussion, and decision of learned and impartial critics. More remains to be done to clear up this matter.

The second circumstance relates to the article prefixed to *ἐν*, at the close of the 8th verse.

T. F. Middleton, in a most masterly essay on the Greek Article, has satisfactorily shewn that it is subservient, in every case where it is used, to one of these two purposes, viz. either of *reference*, or of *hypothesis*. The article, he observes, when prefixed to *ἐς* is not used in any peculiar manner, but is subject to the common rules which regulate its use, when prefixed to nouns.

The passages of the New Testament, in which *ἐς* or *ἐν* occurs *with* the article, are somewhat more than twenty; without the article the use of it is extremely common. Of the *hypothetic* use of the article no instance occurs, in this connexion.

The grand rule, respecting the use of the article by way of reference, is, that *when a person or thing, recently mentioned, is spoken of again, the article is inserted when the mention is renewed*.

That this rule is applicable to *ἐν* with the article before it may be satisfactorily shewn.

Matt. xxv, 18, *But he who received the one, (TO ἐν) the one talent mentioned before, in verse 15th.*

1 Cor. xii, 11, *Now all these things worketh the one and the same spirit (TO ἐν καὶ τὸ αὐτὸ Πνεῦμα) that is, the Spirit before mentioned, in verse 9th.*

1 Cor. xii, 12, *And all the members of that one body* (τοῦ σώματος ΤΟΤ ἑνός) that is, the body mentioned in the former part of the same verse.

1. Cor. x, 17, *For we are all partakers of that one bread*, (ἐκ ΤΟΤ ἑνός ἄρτου) the bread mentioned in the former part of the same verse.

Other instances might be produced where the principle of inserting the article is the same, though, at first sight, it is not so obvious. They may be seen in Middleton, p. 634.

If we suppose the 7th verse in 1 John v, to be an interpolation, then the difficulty which attends ΤΟ ἑν, in the 8th verse, is not diminished, by a comparison of this with other passages of the New Testament which most nearly resemble it. In them we shall perceive that the article before ἑν is *uniformly* omitted.

The principal instances, which have a near resemblance, are to be found in the Gospel composed by the writer of this epistle.

John x, 30, *I and the Father are one.* (ἐν ἐσμεν.)

John xvii, 11, *Holy Father, keep those in thine own name, whom thou hast given me, that they may be one* (ὡς ἡμεῖς ἐν) *as we are.*

John xvii, 21, *That they all may be one* (ἐν ὡς) *as thou Father art in me, and I in thee, that they also may be one* (ἐν ὡς) *in us.*

Verse 22, *And the glory which thou hast given me, I have given them, that they may be one*, (ὡς ἡμεῖς ἐν) *as we are one*, (ὡς ἡμεῖς ἐν ἐσμεν.)

1 Cor. iii, 8, *He who planteth, and he who watereth are one* (ἐν εἰσιν.)

The reader will perceive that the article is wanting in all these instances. If it be said, that these are not exactly in point, for that the preposition εἰς stands before the ἑν in the 8th verse under consideration, we reply, that, according to an established rule in Greek, prepositions standing before nouns often cause the article to be omitted, which, had it not been for them, the idiom of the Greek language demands should have been inserted; but no instance of the *reverse* of this principle can, we trust, be produced. In other words, prepositions often cause the omission of the Greek article, but never its insertion.

But not to rest the matter here, instances where the very preposition in question is inserted, may be produced.

John xi, 52, *But also that he should gather together in one*, (εἰς ἑν.)

John xvii, 23, *That they may be made perfect in one*, (εἰς ἑν.)

Now as we are not able to find the article inserted in any instance before ἑν, except on the ground of *reference*, the question remains, to what does the ΤΟ ἑν of the 8th verse *refer*, except the ἑν in the 7th.

This usage is not confined to the writers of the New Testament. Wetstein, in illustrating John xi, 52, (just quoted) adduces five similar instances, from Plato, Aristophanes, Dionysius Hal. and Plotinus, where ἑν is without the article, and pre-

ceded by *εἰς*. Middleton, (p. 636) adduces more instances of the same usage from Plato, Xenophon, Apostolical Constitutions, Basil, and Suidas. It is the uniform usage, (if the testimony of one of the first Greek scholars that modern times have produced, may have any reliance placed upon it) to write *ἐν* without the article, in every case, that of *hypothesis*, and *reference* excepted.

This is also the usage of the LXX. "If," says Middleton, "the Concordance of Trommius may be relied on, there is not a single instance of TO *ἐν* [in the Septuagint] where the article is not subservient to *reference*, of some kind or other."

There are some slender authorities for the omission of the article TO, in the present case; and some for omitting the whole clause, *καὶ οἱ τρεῖς εἰς TO ἐν εἰσι*: but no considerable weight is attached to them. Griesbach, in his large edition, has given no mark of his opinion, as to the weight of these authorities; which shews that he thought little of them. In his small edition, he has taken no notice of any authorities which omit merely the article TO, but has prefixed to the concluding clause of the 8th verse, (*καὶ οἱ τρεῖς εἰς TO ἐν εἰσι*) a mark which denotes, that "some copies or quotations omit this clause, but, in his judgment it should not be omitted."

On the whole, there is a bare possibility that the clause in question may be spurious. But, we believe, no one pretends, that it can be rendered *probable*

in any degree, that is worth notice.

As the authenticity of the 8th verse, then, is established; as it is an established rule of construction in the Greek language, that the article must subserve the purpose of *reference*, or *hypothesis*; and as hypothesis is here out of question, it remains to inquire, to what TO *ἐν* in the 8th verse *refers*. If it does not refer to *ἐν* in the 7th verse, and thus come under the rule respecting *renewed mention*, above described, we acknowledge ourselves unable to divine to what it does *refer*.

Before the question, then, respecting the controverted verse, can be truly said to be so completely settled as these Reviewers imagine, two things of no small difficulty are to be accomplished. The first is fairly and satisfactorily to answer the questions, which Mr. Butler has proposed in his comments on the account of Mr. Travis: The second, to shew, either that the eight verse is spurious, (or at any rate the last clause of it, or the article in this clause) or that the above rule respecting the use of the article and the application of it to the New Testament has no solid foundation. This will furnish labor enough to employ the Anthology critics for some time to come; and we shall wait with all reasonable patience for the result of their learned researches. Until these things be done, it is worse than rashness to speak so contemptuously on this subject, as they have spoken. If it should be said, by way of extenuation, that they had examined only the evidence as it appears

in Griesbach, Wetstein, or Porson and Marsh's letters to Travis, the plea cannot be admitted. The arbiters of literature and biblical criticism have no right to be unacquainted with what is public, on a subject of such notoriety as this. On the other hand, if they have read Butler and Middleton, and still with what these authors have said in view, have expressed themselves as has been already shewn, there is something too indecorous and disingenuous in their conduct, to be tolerated for a moment by any person of an upright and truly liberal mind.

We do not aver, that no man can honestly reject the text in question as spurious. We must certainly admit great doubts respecting it. But in the present state of the controversy, when such distinguished men as Butler, and Middleton, and the Editors of the Quarterly Review, in Great Britain, have deliberately pronounced that the matter is brought anew upon the tapis, by the result of late investigations, we do not expect the business is to be concluded at once by the confident assertions of the Anthology.

If our readers wish to become more acquainted with the controversy on this text, they may consult Marsh's Michaelis; Travis, Porson, and Marsh's letters; Butler's History of the Controversy respecting it in the 2d volume of his *Horæ Biblicæ* (where all the writers of consequence, antecedent to the publication of that volume are mentioned) and Middleton, in his work on the Greek Article.

From Middleton the substance of what we have said on the ar-

ticle is taken. From the sixth and eighth volumes of the Christian Observer, and from Griesbach, are taken all our authorities respecting the three texts, whose authenticity we have examined. In several places, where the brevity of the passage made it practicable, we have copied verbatim the words of the Christian Observer. In others, we have endeavored to preserve the substance of those candid and able examinations of the controverted verses, which the volumes cited of that admirable work contain.

One point more, and this article will be brought to a close. What remains, respects the punctuation of the passage, in Hebrews i, 8.

The Anthology Reviewers thus express themselves:

"The *other* passage to which we refer is Hebrews i, 8, "Thy throne, O God, is for ever and ever," which Griesbach prints thus: "Ὁ θεὸς σὺ ὁ θεὸς εἰς τὸν αἰῶνα τῶ αἰῶνος" without a comma before or after ὁ θεός, by which it has often been unfairly insulated, and made to appear in *casu vocandi*; whereas by this punctuation, Griesbach seems to give his opinion against this construction, while he mentions it in the notes as a various reading." p. 113.

In the large edition of Griesbach, (1806) he has inserted marks on each side of Θεός, in the following manner, *ὁ Θεός*. This mark, he says, in his *Prolegomena*, *locum variis modis interfungi posse denotat*; that is, "denotes that the passage may be pointed in various ways." According to the American edition, he has expressed a method

of punctuation different from his own, by a *various reading*, without assigning any mark expressive of the value of such reading, or pointing.

These Reviewers say, that "*ο Θεος* has often been *unfairly* insulated, and made to appear in *casu vocandi*;" in English, in the vocative case.

If our readers wish to know what change in the sense is effected by too little commas, which these Reviewers, after Griesbach, have gently brushed away, we will state, that the common method of pointing, as it appears in our Bibles, supposes that the Son is called God: "But unto the Son he saith, Thy throne, *O God*, is for ever and ever." The pointing of the Reviewers requires the sentence to be translated in this manner, "God is thy throne." The difference is this: by the former method, the Son is styled God, and has an everlasting throne assigned to him; by the latter, God is the throne of the Son for ever and ever: so that both the name and dominion of God are taken from Christ. Of such importance are the two commas in question; or, rather, of such importance is it, whether *Θεος* be in the vocative or the nominative.

The investigation of this question, will not, we trust, be deemed unimportant by our readers.

Erasmus seems to have been the first, in modern times, (we know of none in ancient) who started the happy conjecture, which has afforded so much pleasure, and apparent relief to Socinian expositors. But Erasmus does not give his opinion. "It is uncertain," says he,

"whether the meaning be, Thy throne, O God; or, God is thy throne." Grotius, however, with Rosenmuller, Semler, Wakefield, &c. have found no such uncertainty; but appear to apprehend, that the latter meaning suggested by Erasmus is undoubtedly correct.

The principal consideration urged is, that the passage in question, is a quotation from Psalms xlv, 6; which Psalm, say they, is only an epithalamium, on the marriage of Solomon with Pharaoh's daughter; and we cannot suppose Solomon to be addressed by the title of *God*. Grotius, and others who adopt the construction to which we have just alluded, suppose, that *אלהים* in the passage contested in the Old Testament, and *Θεος* in the New, mean the *true God*. How then can Solomon be called the true God? Which, say they, must be admitted, provided we concede that the apostle has accurately quoted the passage, and meant that *Θεος* should be considered as in the vocative case.

The assertion, however, that this Psalm is an epithalamium on the marriage of Solomon with Pharaoh's daughter, is a mere *gratis dictum*. All the ancient Jewish Rabbis applied the Psalm solely to the Messiah. The Targum on this Psalm makes the same application. A little examination of the subject appears to us sufficient to destroy the credibility of the Unitarian exposition.

Macknight on Heb. i, 8, has some very pertinent remarks, gathered principally from that immortal work, *Owen on the He-*

brews. We shall transcribe them.

"Could Solomon with any propriety be addressed by the title of God? Or, could it be said of him, that his kingdom, which lasted only forty years, is eternal? It was not even eternal in his posterity. And with respect to his *loving righteousness*, and *hating iniquity*, it ill applies to one, who in his old age became an encourager of idolatry, through the influence of women. Farther, Solomon's marriage with Pharaoh's daughter being expressly condemned, as contrary to the law, 1 Kings xi, 2, to suppose that this Psalm was composed in honor of that event, is certainly an ill-founded imagination."

Besides, as Bishop Pearce says;

"They who imagine this Psalm is an epithalamium, on Solomon's marrying Pharaoh's daughter, must suppose that it is here foretold, that Solomon was to have a numerous progeny by her, whom he should set up for princes and rulers up and down the world, by one of whom he should be succeeded: v. 16. of the Psalm; *Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth*. But this cannot be true; for besides that we read *not* of any children Solomon had by Pharaoh's daughter, it is certain that Rehoboam, who succeeded him, was the son of Naamah an Ammonitess; (2 Chron. xii, 13) and so far was he from being able to set up his sons to rule over other countries, that it was with great difficulty his sons kept *two* tribes of the *twelve* steadfast to them."

If any more arguments are needed against the exposition of the Psalm in question, let it be observed, that the same person is addressed, from the beginning of the Psalm to the 10th verse, and that whomsoever the 6th verse respects, the same do all the other verses mentioned respect. We make the appeal,

then to the inspired Apostle, to determine to whom the 6th verse is addressed. He has decided: "But unto **THE SON** he saith." We see no further appeal. *Unto THE SON* is the Psalm addressed. *A greater than Solomon is here*.

Bishop Horsley, in the volumes of his sermons published by his son, has illustrated, and enforced this truth.

Mr. Wakefield, however, has further asserted, that to construe \acute{o} Θεός as in the vocative case, is "contrary to the rules of grammatical interpretation."

This point we shall now proceed to examine.

Dr. Campbell, in his notes on John i, 1, ($\kappa\alpha\iota$ Θεός ην ὁ λόγος) says; "It is a known usage in the [Greek] language to distinguish the *subject* in a sentence from what is predicated of it, by prefixing the article to the subject, and giving no article to the predicate." He adduces instances to illustrate this principle collected by Raphelius from Herodotus and Xenophon; as also from the LXX, and the writers of the New Testament.

The true nature and ground of this rule, Dr. Campbell does not appear to have understood, though he sometimes, as here, correctly recognises its application. This is not the place to discuss at length the correctness of the principle. We refer our readers for most ample satisfaction on this point, to Middleton on the Article, p. 71, &c., where they will find proof upon proof, from the best Greek writers. The only exceptions to this rule, noted by the same writer, have no relation to the passage in question.

If, then, as Unitarians contend, ὁ Θεός be, in the verse under examination, the nominative case to *ἐστί*, or *ἐσέτω* understood, we might expect to find ὁ Θεός without the article. This we should expect from another principle of the Greek language, which is, "that nouns preceded by *substantive verbs* are without the article." If our readers require proof of this as a Greek idiom, in the best of profane writers, we refer them for complete satisfaction, to Middleton, p. 63.

That the translation, which we call the Septuagint, does not in every instance follow this rule, is no proof that the rule is not correct. The writers of the New Testament have conformed to this idiom. Every one, who has paid attention to the subject, knows that the Septuagint version was made at different times, and by many different hands. There is a great diversity of style in it, affording satisfactory proof that this was the case. Some parts of this Version are literal and servile, beyond example. In other parts, we can scarcely recognise a resemblance to the original Hebrew. Some parts are translated, with a strict regard to the Greek idiom: such are Proverbs, and Ecclesiastes, which, in the judgment of some eminent critics, are as elegant Greek as can be produced from the works of any Pythagorean sage, who has expressed the maxims of his philosophy. Other parts copy the Hebrew beyond all propriety. The Hebrew *וא* and *ו* are sometimes translated by the *Article*, when strict propriety and a re-

gard to the nature of the Greek, would exclude these two Hebrew words from being represented.

As, however, the verse in question is quoted from the Psalms, it is obviously proper to compare it with the usage of the translator of the Psalms, who seems to have been a different person from the translator of any other of the books of the Old Testament.

Instances in point, are such as these:

Ps. liv, 4, ὁ Κύριος ἀντιληπτὴ τῆς ψυχῆς μου.

The Lord *is* the helper of my soul.

Ps. lxxiv, 12, ὁ δε Θεός Βασιλεὺς ἡμῶν.

God *is* our king.

Ps. lxii, 8, ὁ Θεός βοηθός ἡμῶν.

God *is* our help.

See also Ps. xviii, 2, xxxiii, 12, xlv, 1, 7, & 11, & xlvii, 7; in all which passages the above rule is confirmed by no less than fourteen examples. It were easy to add confirmation, by many examples from the New Testament, but we think it needless. Every reader's observations will satisfy him.

The result of the preceding investigation appears to be, that if ὁ Θεός in the verse in question be in the nominative case, and the subject of the proposition, then ὁ Θεός is not Greek; or if ὁ Θεός be the *subject* of the proposition, then the predicate ὁ Θεός is not Greek.

Now every tyro in Greek knows, that by the Attic dialect, which is the predominant dialect of the New Testament, the nominative case may be used for the

vocative; so that no violence is necessary to suppose \acute{o} $\Theta\epsilon\omicron\varsigma$ to be, in the language of these Reviewers, in *casu vocandi*. If any one wishes satisfaction as to this point, let him consult any common Greek Grammar, or look into the Septuagint Version of the Psalms, or consult a Concordance for the usage in the New Testament.

That Mr. Wakefield should have doubted, whether \acute{o} $\Theta\epsilon\omicron\varsigma$ can be properly used as the vocative, is to us a striking instance of the extravagance to which party feelings may carry an intelligent man. This word is thus used throughout the book of Psalms. It occurs Ps. lxxi, 4, 12, (twice) 17, 18, & 19, (twice;) seven times in one Psalm. It occurs, also Ps. xxii, 1, in the signal exclamation, *My God, my God, why hast thou forsaken me*; and it is written by St. Mark, xv, 34, in exactly the same manner.

In addition to what has been said, all the ancient interpreters have rendered the controverted passage in the Psalms, and in Hebrews, by the vocative case. Clearly this is the fact, in every ancient version, in the language of which the vocative case can be distinguished from the nominative. Aquila, that apostate from Christianity, who translated the Hebrew Scriptures into Greek, to diminish the weight and obscure the lustre of the testimonies in the Old Testament concerning the Messiah, has clearly marked his opinion of Psalms xlv, 6, by rendering it, \acute{o} $\theta\epsilon\omicron\nu\omicron\varsigma$ $\sigma\omicron\upsilon$ $\Theta\epsilon\epsilon$ $\epsilon\iota\varsigma$ $\alpha\iota\omega\nu\alpha$ $\kappa\alpha\iota$ $\epsilon\tau\iota$. So Eusebius in his *Demon. Evang.* has, for \acute{o} $\Theta\epsilon\omicron\varsigma$,

quoted $\acute{\omega}$ $\Theta\epsilon\epsilon$; and Wetstein, whose bias to Unitarianism is elsewhere sufficiently visible, candidly admits, that \acute{o} $\Theta\epsilon\omicron\varsigma$ is here the vocative, and that the writer has called Christ by the name of God.

Mr. Wakefield, who seems to have apprehended some of the difficulties in the way of the common Socinian construction, *God is thy throne*, has proposed another, in his *Early Opinions*; "Or perhaps, *Thy throne is the everlasting God*." Not to mention, that such an interpretation of the passage reduces it to an absolute solecism in the Hebrew or Greek, it is sufficient to observe, that if Mr. Wakefield means nothing more than an inversion of the sentence, placing the subject after the predicate, it is merely the interpretation on which we have already remarked at length. But if he means that \acute{o} $\theta\epsilon\omicron\nu\omicron\varsigma$ $\sigma\omicron\upsilon$ should be really regarded as the *subject* of the proposition in question, then, to use the language of Middleton, "is this second attempt of the very essence of absurdity: for what can be understood by saying, 'Thy throne (i. e. according to Mr. W. *Solomon's throne*) is the everlasting God?'"

Let us consider, also, with what propriety it can be said, *God is thy throne*. The word *throne* is doubtless metaphorical, and means, in plain language, *dominion, power, or authority*. David properly said, *God is my shield, my high tower, &c.*; that is, without a metaphor, my *protector*, and *defender*. But that it should be said to any being, *God is thy dominion*, appears to us so

manifest a violation of rhetorical propriety, that we cannot admit such a construction; at least not till it shall be proved to be sanctioned by unequivocal scriptural usage.

We have been unwarily induced to pursue this subject to a much greater length than we intended. It is important, however, at the present day, when the adversaries of orthodoxy are seeming to take the field of criticism, and to expel from the Scriptures, or boldly explain away, every testimony to the proper Divinity of Christ, to meet them on the ground which they have selected, and to shew that the creed of Trinitarians does not shrink from investigation. Let them come out, and deal fairly, and not undertake to impose upon the public by positive assertions, unsupported, nor by shrewd hints, that if they should tell all they know about some texts and some doctrines, orthodoxy must hide its head. Truth fears not investigation. The doctrine of the Trinity has survived the rude shocks of all its enemies; and we verily believe will never be rejected either by the church militant or triumphant.

The text last investigated, has created great dismay among Unitarians. Some of their leading critics have conceded that Θεός means here the true and

proper Deity; but have striven to put upon the whole passage the evasive glosses, which we have considered. How palpably *evasive* all these efforts have been, we think has been shewn in the preceding pages. If the plain and obvious meaning of the Scriptures can be set aside by such criticisms as these, there is an end of any rational expectation, that any system of truth can be discovered in the Bible.

But what shall we say of Griesbach, who has adopted the punctuation, which has given birth to the criticism of our Reviewers? We do not say, that it lessens our esteem for his labors in general, for which no class of Christians is exempt from the duty of gratitude and respect. But we frankly confess it diminishes our confidence in his judgment as to punctuation, and the critical correctness of any reading. He may be, doubtless he is, an excellent critic in MSS.; but we shall feel warranted, without apprehending that we are justly liable to the charge of assuming too much, to call in question his judgment, as to the construction of any passage, when such interpretation is contrary to probability, to the general voice of the Christian world from the earliest period, and to the very nature and idiom of the Greek language.

RELIGIOUS COMMUNICATIONS.

ACCOUNT OF THE LATE REVIVAL OF RELIGION IN SALEM AND ITS VICINITY.

(Concluded from p. 494.)

IN *Beverly* the good work was begun in April, 1810. Though there had been hundreds of prayer meetings in the place during the two preceding years, yet no special cause of a revival was visible, at the time when it commenced. The work began in a very sudden and astonishing manner. The Spirit seemed to come like a rushing mighty wind, and to enter almost every house in the most populous part of the town. It was the more surprising, as there had been a very considerable religious attention in the place a few years before, which commenced so gradually, that no one could ascertain the time of its beginning. The late work appeared like the sun, suddenly bursting from the east, and in a few moments gaining his meridian glory. The following sentiment seemed to be deeply fixed in every breast;

"The work, O Lord, is thine,
And wondrous in our eyes."

From day to day hundreds were pressing to hear the word. Religion was the topic of conversation, in almost every circle. And the people in general really appeared to consider the things of eternity as more important than the things of time. There is reason to hope, that in a short time a goodly number were brought to believe in the Lord Jesus Christ, and re-

ceive him as their all-sufficient and only Savior. In a few weeks the attention visibly abated; but still it continued to a considerable degree for several months. Within a year, about *one hundred and thirty* have been added to the churches under the care of the Rev. Abiel Abbott and the Rev. Joseph Emerson; and a number more are expected shortly to make a profession of religion.

One case appears to deserve particular notice. Mrs. Mary Ives had been destitute of reason about sixty years. In May, she was heard crying to God for mercy; and it was soon manifest that she had *come to herself*—that she was under deep conviction of sin. In about three weeks she obtained comfort. It appears, that in her youth she had attended the preaching of Mr. Tennent. She has sometimes said, that her mother used to call her one of Mr. Tennent's convicts. There is reason to believe, that the seed was sown in her heart by that good man more than 60 years ago; and that lately God has caused the drops of his grace to fall upon it, that he has warmed it with his immortal Sun, and caused it to spring up and bear some fruit to his glory. For several months, she enjoyed a good degree of reason and of hope. She died March 31, 1811, aged 86.

Very great and pleasing effects of the late revival are still witnessed in the place. The great and glorious doctrines of grace, which men are naturally so slow of heart to believe, have manifestly made great progress among the people.

But faith without works is dead. Vain are all possible changes of sentiments and feelings, unless they bring forth fruits meet for repentance. With regard to this great test of genuine reformation, we shall be able to judge more correctly, when God shall bring every work into judgment with every secret thing. But from the evidence that the friends of God in Beverly have been able to gain, they have doubtless, without exception, formed a favorable conclusion. The state of society appears altered. The voice of profaneness is less heard in the streets; and it is hoped that the tongue of slander has been in some measure tamed. During the past season the schools in general have appeared better than formerly, with respect to order, morals, and literary improvements. The School Committee, in their report to the town, ascribe these pleasing alterations partly to the revival of religion, and partly to other causes.

The formation of a society of young ladies for important purposes appears among the fruits of the revival. It consists of about twenty respectable and influential characters. They spend three hours together every week. While one of the society is engaged in reading in the Bible or other religious books for general improvement, the rest are engaged, like Dorcas, in making

garments for the poor. During a third of the time, however, religious conversation takes the place of reading. The meetings are commenced with reading in the Bible. They have a Committee, who visit poor families in order to ascertain where the fruits of their social industry appear to be most needed. Nor is their benevolence confined to supplying the poor with garments that must shortly wax old and decay. Each member of the society takes charge of some poor female child, who frequently attends at her house to be instructed in the principles of religion, in reading, spelling, needlework, neatness, and propriety of behavior.

It is known, that the church in *Wenham*, now under the care of the Rev. Rufus Anderson, was without a pastor from 1799 to 1805; and that, through this period, the spirit of the times, in addition to the native opposition of the human heart to the doctrines of grace, produced, in the friends of truth, and of Gospel order, the most distressing apprehensions. This state of things forms a contrast to that which was apparent during the summer of 1810.

The revival of religion in this place became visible in May. It may be justly remarked, that, in the case of a few individuals at least, it was preceded by an uncommon spirit of prayer. It was a calm, silent work, in respect of the persons seriously impressed. They seemed to be experimentally convinced of the entire sinfulness of their hearts, and of their moral impotency. In their view it was reduced to a certain

ty, that they were dependent on the Spirit of God to change their hearts, and that their salvation must be by grace through the atonement of Christ. On this part of the subject there is no need of being particular, as the work was evidently of the same spirit and appearance with the other revivals in the neighborhood.

Our meetings for religious purposes were frequent. Beside the usual stated service, there was one on Sabbath evening, and four in the course of the week. The preached word was accompanied with a power, which produced a more general and serious attention to the private reading of the Scriptures: the house of God was better attended and more solemn. The people generally, and even the youth, were serious in their deportment, while going to public worship and returning from it. And though many meetings were held in the evening; yet not the remotest hint was dropped against them as being disorderly, or wanting in decorum and decency; and not the least appearance of any ill consequence has been yet noticed as resulting from them. In a parish of four hundred and fifty persons, thirty have obtained a comfortable hope in the salvation of Christ. All, who have been under any considerable convictions, have obtained such a hope. Not one of them has been left to mourn without comfort. About three months was the longest period of darkness between apparent regeneration and the consolations of hope. The attention to religion continued, though with a gradual abatement, till October. Twenty-eight join-

ed the church in the course of the fall. They were of different ages from 14 to 60; chiefly, however, young persons, and those not far advanced from youth. One fourth were males. As yet they seem to persevere in the faith; and it is hoped that they will obtain mercy of the Lord to endure to the end.

It is proper to add, that the doctrines of total depravity, the personal guilt of sinners, and Christ as our wisdom, righteousness, sanctification, and redemption, were the weapons of this victorious warfare.

DURING the summer of 1809, a pleasing, solemn attention to preaching was observed, in the congregation in the town of *Manchester*. This attention became more encouraging; and the people of God, being quickened, were much engaged in prayer for a revival of religion among them.

On the 3d of December, which was the first Sabbath, on which the church and congregation assembled in their new meeting-house, the Rev. James Thurston, their pastor, preached from Ezek. xxxvi, 26—28. From the word that day delivered many dated their first serious impressions. At that time the good work apparently began, and, for many months afterwards, there was reason to believe, that the Gospel came to this people not in word only, but in power, and in the Holy Ghost.

Religious meetings were frequent; but in them all great regularity and decorum were observed; nor did any thing take place among the people, which bore the appearance of enthusiasm.

It is somewhat peculiar to this revival, that the awakening began among the aged, and many of this class give evidence of true conversion. It next appeared among the youth; then among the middle aged; and afterwards among the children. It was evident to those on the spot, that the work was carried on by the instrumentality of the word preached. On every Sabbath, and at the other meetings, for many months, it was made effectual to a larger or smaller number of persons.

During the time of this gracious visitation, there was not a sermon preached in town except by Congregational ministers. The good work continued until about the close of 1810. In the course of that year, one hundred and seventeen persons were propounded for admission into the church; of whom all but six were admitted during that time. Ninety-three were baptized in the same year. It is believed, that more have been the subjects of grace, and will obtain strength and courage to come forward, and join the church.

It is a subject of gratitude, that but one person is known, who has apparently turned back after having made a public profession of religion. Though there is not the same interest taken in serious things now, as during the last year, yet the people through the town continue very attentive to the Sabbath, and in the time of public religious service appear to be much engaged.

May 7, 1811.

VOL. III. *New Series.*

ON HUMAN DEPRAVITY.

(Continued from p. 502.)

II. *War is a proof of great depravity.* As this is a subject quite in unison with that which was last presented to my readers, there is a propriety in considering it, at this stage of the discussion.

War is generally, and justly, thought to be the greatest calamity, which afflicts and desolates this miserable world. Nothing else presents such a terrible combination of crimes and miseries. Nothing else gives such a complete destruction to the social enjoyment, the pursuits, and the hopes, of all those who come within the sphere of its immediate influence. No other employment comes so near uniting the character of a fiend with that of a beast of prey. No other calamity leaves behind such indelible marks of its malignant influence. Earthquakes and volcanoes, pestilence and famine, bring their peculiar evils; but a great consolation in these cases is, that the evils are not voluntarily inflicted by man upon his fellow man, and himself. In war, on the contrary, man is necessarily the guilty cause. It is almost too plain to be stated, that war can never exist without great and aggravated guilt. Yet with all the horrors and cruelties which attend its progress, and all the desolation and ruin which universally march in its train, war is, and ever has been, the favorite pursuit of man. It is the scene of his glory and triumph; a scene which he is taught to desire with the utmost eagerness. When a child, his blood flows briskly in his veins at the

sound of martial music, or the sight of martial parade; as he grows a youth, he is taught to imitate the soldier's strut, and the chieftain's pride; and when he becomes a man he deems it the most glorious distinction, at which he can aim, to have trampled on vanquished and slaughtered enemies. If the reader should suspect exaggeration, let him consider that we live in a country where less of the warlike spirit is felt, probably, than in any other; and let him look upon the history, and the present state, of man throughout the world. Let him consider, that the successful warrior has, in all ages, been made a demigod; not by his flatterers only; but by the poets of distant countries and ages, who were perfectly free to choose their own subjects, and who have chosen, as universal experience has shewn, such subjects as are agreeable to the natural feelings of mankind. Let him reflect, that the trophies of the warrior have been erected in many lands, where no other trophy was ever known or regarded; and that in every country the Marlboroughs and the Nelsons have, in popular estimation at least, eclipsed all other votaries of fame.

The rulers of mankind, whether of clans, tribes, or nations, have always delighted in war. They have been powerfully, and not very unequally influenced by this spirit, from the sachem, who in his war speeches stimulates his followers to revenge and bloodshed, by promising to apportion his rewards and honors to the number of scalps taken on the field of battle; or the king of Owhyhee, who extends his con-

quests from one little island to another, and with clubs beats into subjection the affrighted inhabitants, to the mighty conqueror whose legions spread themselves a thousand leagues from the pillars of Hercules to the Baltic, who impetuously drives his chariot wheels over the necks of dethroned and subjugated kings, and who, at his word, changes great and powerful monarchies into confederate states, vanquished provinces, or subordinate parts of his empire. Happily for the world few rulers have had the talents, or the other resources, which are necessary to form, mature, and carry into execution, extensive plans of ambition and conquest. But many a man has had the heart of Cæsar, who has been destitute of every thing else which belonged to the Roman conqueror.

The true nature of war is equally discernible from its causes, and its effects.

The causes, (the *real* causes, I mean,) have been pride, hatred, ambition, revenge, envy, cruelty, and other passions of the same diabolical origin. These passions, when indulged, have produced misery; and though men will encounter all kinds of difficulty and danger for the sake of indulging them, still the indulgence will invariably and for ever produce misery.

The *ostensible* causes are almost always too flimsy to answer even the decent purpose of a veil. Accordingly the historian never looks at them with any expectation, that they will disclose the real feelings and designs of the parties by whom they are professed. Still, let all the assigned causes of war, in the whole his-

tory of man, be collected; and let the facts stated in them be taken for granted; after all, not in one case out of a hundred can the authors of war produce any thing like a justification. In all cases *one* of the belligerent parties, and in nearly all cases, *both*, must stand convicted of gross injustice, and of a wanton disregard of human happiness, and of the laws of God.

The assigned causes of war have generally been frivolous in the extreme. They have frequently consisted of boastful, proud, and arrogant language, which has been called *insulting*, and which must be chastised, though at the expense of hundreds of thousands of lives, of national poverty, demoralization, and wretchedness, and of a deeply hostile spirit perpetuated from generation to generation. The invasion of some inconsiderable branch of commerce, the denial of some prescriptive right, (unimportant except as a cause of dissention,) or something else of the same kind, has served to excite animosity, and to enkindle flames of inextinguishable discord; flames which have enveloped in their course the fairest portions of the globe, and blasted the labors, the designs, and the hopes of man. It is true these wars are called *honorable and necessary*. But such language, applied as it generally is, appears absurd and wicked. When will mankind cease to deceive themselves by a perverse application of good words to evil things? When will they learn, that a war cannot be honorable, or necessary, which must stand condemned by an appeal to the natural relentings of compassion at hu-

man woe, to the various and important interests of innocent men, to the dictates of a well informed conscience, or to the whole scope and tenor of the Gospel? Indeed, honorable war has frequently, and perhaps always, been contended for exactly on the same principles as duelling, and has, in truth, been nothing but duelling practised by nations under the direction of their governments. What a pity it is, that all the charms of captivating eloquence should have been so often, and so powerfully, displayed to decorate what is called honorable war; to give it the air and the dignity of an angel, when it should be presented in all the sullen pride, and all the horrible malice, of a fiend.

The effects of war are always deplorable, and often ruinous to an extent utterly beyond the powers of the imagination to describe. I need not mention the check to industry, the encouragement of idleness and vice, the depredations on private property, the enormous pecuniary burdens, the confiscation and pillage, the violence and rapine, which are brought upon the peaceful as well as the bloodthirsty, upon the man of gray hairs as well as the active youth. Let my readers contemplate the horrors of a battle. Let them look in imagination from the walls of Vienna, and witness the tremendous conflict of Wagram. Let them view the movements, the preparations, the spirit, of the immense armies within prospect of that capital. The destiny of nations, the present and future state of Europe, and the happiness or misery of unborn millions, are very probably depend-

ent on the issue. As the battle commences, observe the breathless anxiety, the boding terror, which appal the hearts of the individuals, who compose the vast population in the neighborhood of that field of blood. At every discharge of artillery, tens of thousands of fathers, mothers, wives, and sisters, imagine they hear the knell of their slaughtered sons, husbands, and brothers. The father casts a sorrowful eye towards the scene of carnage, and, sighing as the uproar and havoc increase, exclaims, "I leaned upon my son for support in my old age; and he was dutiful and kind; but he lies expiring on the field, which should have been tilled by his labor." The mother bewails the youth on whom she had doted, and never expects he will again gladden her heart, or receive her blessing. The sister and the wife mourn the brother and the husband, in all the agony caused by rending asunder the tenderest connexions; and employ their disordered reason, and interrupted speech, now in lamenting their untimely bereavement, now in imprecating vengeance on the ruthless invader. The child stands mute with astonishment and fear, and seems conscious that the woes of which he is a witness are too big for his conception or his utterance: and the infant, catching by sympathy the distracted countenance and the agonizing shriek of its mother, completes the melancholy picture of a nation's anguish.

Those who have respite from their individual distress to contemplate the public calamity, behold, in imagination, "their princes in chains, and their nobles in

fetters of iron;" they foresee, that the young men who survive their country, are to be dragged from their homes to become the military slaves of a military tyrant, the bloody instruments of insatiable ambition. They foresee, also, the long list of humiliations to which their country must submit, and the galling and oppressive yoke of slavery which she will be compelled to bear. While the conflict remains dubious, the hope of deliverance from their oppressors, though at a vast expense of blood, occasionally illumines their countenances; but these transient gleams soon give place to deep and overwhelming despair.

He who has leisure may draw the portrait of the master spirit, whose mind puts in motion all this vast apparatus of mischief, and whose visit to a country resembles that of a destroying angel: and he who is sufficiently stout-hearted may survey the field of battle after the carnage has ceased, and may there behold, in smoking villages, and desolated cornfields and vineyards, in the carcasses of the slain, and the agonies of the dying, the true nature and character of war.

Nor will his anxious and desponding mind be relieved, if he attends the rumor of disaster and defeat, from city to city, and province to province. He will perceive the same consternation, the same anxiety, the same apprehension of future miseries, pervading all the parts of an extensive empire. He will see all classes of people lamenting their national degradation, and their private distress, and giving themselves up a prey to their fears, and unresisting victims to their oppressors.

Whoever traverses the country a few months afterwards will find, that poverty, famine, and pestilence have completed what the sword had begun. The dispirited, heartless inhabitants, the wasted country, and the depopulated towns, remain affecting memorials of the complicated horrors attendant on war.

Yet these scenes, terrible as they are, have been continually repeated from the fall of man to the present time; with circumstantial variations, indeed, but in substance and effect the same. It would take a large volume to contain only the *names* of the various wars, battles, and sieges, which have tormented mankind; and in each of which many thousands have been slain. What then must be the aggregate of the misery, which this self-inflicted plague has brought upon the human race? Let any man read the account of the destruction of Jerusalem, or of the wars of any great conqueror; and let him consider, that all the individual sufferers were men of like wants and passions with himself; that they were accessible to cold, hunger, pain, and grief; and then let him compute, if he can, the number and the magnitude of the woes endured from this cause. *If this is war, desperate indeed must be the depravity which can produce, continue, defend, and perpetuate it.*

But it will be said, perhaps, that all this wickedness is chargeable on rulers, and that it cannot be brought home to the hearts of men in general. That the wickedness itself is great will not be denied; that its effects have been most extensive and pernicious is equally clear; but,

it will be added, the great body of mankind have acted like machines in this business; they have had neither interest nor pleasure in war; they have been led by kings and generals, to whose corrupt designs, and unfeeling hearts, the whole criminality belongs. As these observations are often made, even by grave and reflecting men, it will be worth our while to consider them a little.

It seems strange, that rulers only should be guilty in this matter; for rulers are simply *men*, promoted by their fellows to the direction of national concerns. That those constituent principles, which keep wars alive in the world, should be found in rulers exclusively, is incredible. Such a supposition implies, that the worst men only are selected for rulers, or that, on their elevation to power, all men immediately become worse than they were before, to so enormous an extent as to delight in great crimes and miseries which they before abhorred and deprecated. Neither of these suppositions is very honorable to human nature. The plain fact, however, is, rulers are made of the same materials as other men. Whatever has been their character, in the aggregate, may be considered as not a very unjust estimate of the character of mankind. They have frequently been worse, and frequently better, than the mass of the people whom they have governed; but they have generally been very wicked, and so have their subjects. It is common to hear wishes vehemently uttered to this effect; "that kings and ministers were obliged to fight out their quarrels in person, and

not permitted to sit at a secure distance, while their poor soldiers are bleeding for them." One would think that history sufficiently evinces, that rulers have not been backward in maintaining their quarrels in person. Crowns would not be rejected, if this *were* the indispensable condition of retaining them. Such wishes, therefore, if granted, would invest with authority men of warlike character only; that is, in other words, they would make a military despotism the only of kind government in the world.

That the causes of war lie with mankind in general, and not with rulers exclusively, appears from the following facts and observations, for the justness of which I confidently appeal to all history.

1. In small associations of men, or petty tribes, or nations, as they may be called, the warlike spirit has been as furious and as universal, as in any other state of society whatever. Such were the clans of Scotland, and some of the feudal baronies, and such are the American savages, and the Tartars of Asia. In such states of society more lives are lost in hostility according to the number of people, and the heart is more dead to all feelings of humanity and compassion, than in populous and powerful nations. Yet in such cases the individuals act entirely according to their native inclinations. They are under little restraint from authority, or discipline; and though they have a leader, he is little more than first among equals. Still, when he invites them to battle, he never invites them in vain. When he gives the hostile shout, he speaks to the hearts of all his followers.

2. In republican governments, especially in those where the people have had the most direct and immediate influence, the warlike spirit has been much more general than in old and stable monarchies. We hear many praises of the Grecian and Roman republics; but those governments were administered on principles horribly iniquitous, and were the instruments of most intolerable tyranny and oppression. Rome was always engaged in war, and almost always the aggressor. The mass of the people were always ready for war, and were as proud and cruel, as imperious and insolent, as unreasonable in their demands, as unrelenting in their bloody purposes, and as inexorably revengeful, as any nation under a monarchical government ever has been.

3. New monarchies, at the head of which men from the lowest classes of society have placed themselves, have been of a peculiarly sanguinary character.

4. The *people*, under monarchical governments, have commonly been quite as clamorous for war as their rulers. There are exceptions to this observation; but there have not been wanting instances, in which the people have pushed forward their rulers into war, much against their will.

5. Those who are to take the most active part in war, particularly officers, are the most anxious to engage in it. The reason is obvious. It is the scene of their distinction and their glory.

6. Men endure greater privations for the sake of carrying on war, than for the accomplish-

ment of any other object whatever; and this they will often do, to a most wonderful extent, without a complaint, or a murmur. They will do it, also, not from fear, but from pride; not from necessity, but from a desire of national aggrandizement, and of humbling an enemy.

War is the most enormously expensive employment, in which mankind are ever engaged. Think a moment of the immense, the incalculable treasures, which have been wasted in this manner during the last twenty years. All other public burdens sink into nothing, when compared with those which are imposed for this cause alone.

7. The spirit which commanders admire in the soldiers under their direction, is at the farthest possible remove from a good, kind, and benevolent disposition. It consists of a stupid contempt of death, a proud contempt of the enemy, a boastful reliance on their own strength, and several other ingredients equally at variance with Christianity. It is a spirit, not created by the eloquence of the leader, but natively existing, and always ready to be operated upon. Suppose an army to be wholly composed of such men as David Brainerd or Richard Baxter, I do not mean as to talents, but as to the state of moral feelings; let them all have the same humility, meekness, patient submission to injuries, the same love of truth and justice, the same concern for the salvation of souls, the same desire to lessen human misery, and to promote universal love and happiness, the same compassion for sinners, the same solemn views of death, and the

same fear of God, which distinguished these eminent saints; and let their commander, a Marius, or a Cæsar, undertake to address them. How would he find access to their feelings? How would he make them understand his arguments? Or if we suppose one of the armies led by these scourges of mankind, to have been suddenly transformed, by a mighty Divine influence, into men of the character above described, how would their commander be surprised when he should next call them together. He would perceive, that the accustomed topics of military eloquence had lost their effect. As he descanted on expected plunder, the slaughter of foes, vengeance for insults and indignities, the glory of successful valor, and other subjects of the same nature, his hearers, instead of shouting, "Long live our general," would view their employment with greater and greater abhorrence as the speech proceeded; and the speaker could not help observing, to his mortification and unspeakable regret, that the strings which had before vibrated to his touch, had now unaccountably lost their tension.

It is sometimes said, that Christians make the best soldiers. That Christians have more reason to be courageous than other men, is plain enough; but it is as plain that Christianity is utterly opposed to the martial spirit, even as exhibited in Christian nations. The few good men who have been engaged in war, have been so overpowered by the multitudes with whom they were associated, that their influence could hardly be felt. Wherever

you can find a real Christian, however, and are able to scrutinize his conduct, and compare it with the conduct of worldly men around him, it will be seen, that he acts from principles incomparably superior to theirs. I was forcibly struck with this fact, on reading Prince Eugene's account of the battle of Malplaquet, after having read Colonel Blackader's reflections during and after the same battle.* The Prince is full of himself, and of the laurels he was to receive, in consequence of the glories of that day. He appears to feel no commiseration for the sufferings of which his love of glory had, in fact, been a powerful cause; no gratitude to God for preservation; no lamentations over the Divine judgments executed on sinners. On the contrary, Colonel Blackader, (whose character was briefly noticed in my remarks on duelling,†) appears to be actuated by far nobler motives than a love of applause, to be divested of self, and to regard the awful spectacles of war as striking exhibitions of the Divine displeasure at sin. During the battle, he says, in his journal, "My mind stayed, trusting in God, I was kept in perfect peace." Though his regiment was exposed to a severe cannonade, he continues the account of his own feelings thus:

"All went well with me; and not being in hurry and hot action, I had time for plying the throne of grace. God gave faith and communion with himself, by short ejaculations, sometimes prayer, and sometimes praise, as the various turns

* This battle was fought Aug. 31, 1709.

† See Panoplist for April, p. 500.

of Providence gave occasion; sometimes for the public, sometimes for myself. I did not seek any assurance of protection for my life; I thought it enough to believe in general, to trust and depend with resignation, and hang about his hand."

The next morning he "went to view the field of battle, to get a preaching from the dead," and after stating, that "in all his life he had never seen the dead lie so thick as they were in some places about the retrenchments, so that, for a good way, he could not go among them, lest his horse should tread on the carcasses which were lying heaped one on another; that the Dutch had suffered most; and that it was a dear victory;" he makes the following among other reflections:

"The potsherds of the earth are dashed together, and God makes the nations a scourge to each other, to work his holy ends, to sweep sinners off the earth. It is a wonder to me the British escape so cheap, who are the most heaven-daring sinners in the whole army; but God's judgments are a great depth. He has many arrows in his quiver; and is not tied to our times and ways."

He afterwards expresses devout gratitude to God for his protection, and quotes, with pious exultation, a passage from Psalms; *A thousand shall fall at thy side, &c.* It is easy to see, that if war were to be carried on by such men only, and in such a spirit, the world would soon be delivered from it.

The various causes which make war, with all its horrors, agreeable to men in general, I have not room to state: it is sufficient to my argument, that these causes are not of a nature to diminish the apparent depravity thus exhibited.

Though, as appears from the foregoing observations, rulers are not the exclusive criminals in producing and continuing war, let it not be understood that their guilt is small. On the contrary, their peculiar responsibility greatly augments the criminality of indulging those evil passions, which they possess in common with other men. How deeply stained with guilt must be the consciences of those fell ministers of wrath, commonly denominated conquerors, who, for their own personal gratification, do not hesitate to deluge extensive countries in blood, to ravage and desolate a whole continent, to prostrate the liberties of mankind, and to count by millions the bereaved parents, the widows, and the orphans, whose untimely sufferings are to be ascribed to their ambition.

It is sometimes said, that wars are the prominent occurrences in history, with such an air as implies, that historians are to blame for this; and sometimes the blame is directly charged upon them. But, alas, the historian is not to blame; the fault is in the men whose actions he relates. *Wars have been the prominent transactions of mankind.* Look at the history of the last century, and especially of the last twenty years. What have been the great events within these periods, which have compelled the attention, and the astonishment of the civilized world; and which have struck with peculiar terror, and dismay, the inhabitants of Europe? What are the subjects which have engrossed the conversation, which have demanded the exertions, and sacrificed so many of the lives,

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of these inhabitants? Is it a wonder, that war should be prominent in history, after these questions are answered?

Again; the wickedness of those who engage in war may be seen, by attending to the fact, that it rarely accomplishes what its votaries have in view. Nothing is more common, than that peace should be made, after an arduous struggle, without either party having gained a single object, though both have suffered severe losses. A very frequent reason why peace is concluded at last, is, that one or both of the parties, most commonly *both*, are so exhausted and impoverished, so distressed at home and feeble abroad, that there is an absolute necessity of putting an end to hostilities. So that peace is made not from a love of it, but from an inability to keep up war. Indeed were it not for this inability, there is reason to believe, that wars would be incessant and universal, while the present depraved state of man continues.

May the Prince of Peace speedily subdue all the jarring elements of the moral world to his authority, and establish his everlasting kingdom through the world. V. A.

(*To be continued.*)

For the Panoplist.

ON RASH WISHES.

ONE among the many evil practices which prevail in the world, is that of *wishing rashly*. People in a fit of ill-humor, often express wishes, which afterwards, in their cooler moments,

they must reflect upon with grief. Nor is this always the worst of it; Providence often takes them at their word, and in judgment grants their requests. Men are thus taught, that the Most High is witness to their vain speeches; and that he registers them, with other crimes, for condemnation. Though such wishes are most often made in a moment of passion, or arrogant boasting, yet they are frequently the offspring of levity, and of mirth. But whatever be the occasion on which they are uttered, they betoken a presumptuous disposition of mind, and offend against God who requires truth and sincerity in his intelligent creatures, and declares that for every idle word, men shall be called into judgment.

The Most High seems to look down upon this crime of which I am treating, with peculiar abhorrence. Else, why is it that most persons can call to mind so many instances in which He has manifestly interposed in the accomplishment of such wishes, to the confusion of those who made them? Perhaps no crime is so often accompanied with evident tokens of the Divine displeasure in this world; nor in any other case is this displeasure, perhaps, less noticed, or at least more unheeded by mankind. We seem to be in this matter like the Jews in their idolatry in the times preceding their captivity to Babylon; continually admonished of the crime, and continually putting its consequences to hazard; chastised, but not reformed.

This crime partakes much of the character of that of presenting strange fire in the offering of incense. A disobedient and

murmuring temper, is poorly concealed from the view of the Almighty, by specious disguises; and Dathan and Abiram are standing monuments of his displeasure at those who sin presumptuously. He has declared himself to be a jealous God, and that he will maintain his honor. Whoever dares to aim at this, will find the attempt disastrous. The justice of God in manifesting his abhorrence of this sin is very apparent. As all events are dependent on his will, and under his direction, whoever makes a wish of any kind, applies, in fact, to Him that he would accomplish it. If then a man, with a lie upon his tongue, makes such an application to his Maker for the fulfilment of his wishes, he cannot complain if he is taken at his word: No matter whether he was in a passion or in sport; "God is not mocked;" nor does he suffer his name to be used in any sense, or on any occasion, in vain: If man will be presumptuous, God will vindicate his justice. It becomes us to moderate our passions, and use the gift of speech according to the intent with which it was given us. The tongue is a member by which we, in a peculiar manner, honor or dishonor our Maker, and He has declared that we shall be judged according to the manner in which we have used it.

The writer of this article could bring several examples of persons who have been visited with evident marks of the Divine disapprobation of their presumptuous wishes, by the fulfilment of them. But for particular reasons they are not mentioned. Most persons who have arrived

at riper years, it is believed, may recollect similar ones. How ought we then to guard against all rash expressions, and continually aim at habitual reverence of the Divine name and character! Christians should be especially on their guard, that they do not thus affront Him from whom they have received the greatest of all mercies, who is ever ready to hear their humble petitions presented in the spirit

of meekness and fear, and who never withholds his Holy Spirit from those who ask him as they ought. Their example should be pure; they should be to the world a pattern of humility, and of every good thing. From their mouths should proceed no corrupt communication, and a part of their daily prayers should be, Save us, O God, from presumptuous sins.

ACLETUS.

REVIEW.

XIV. *Memoir of the expediency of an Ecclesiastical Establishment for British India; both as the means of perpetuating the Christian religion among our own countrymen; and as a foundation for the ultimate civilization of the natives.* By Rev. CLAUDIUS BUCHANAN, M. A. one of the Chaplains at the Presidency of Fort William in Bengal, Vice Provost of the College of Fort William, and Professor of Classics in the same; and member of the Asiatic Society. First American Edition. Cambridge; Hilliard & Metcalf. 1811. pp. 96, 8vo. 50 cents.

WE are happy to see an American edition of this very interesting Memoir; as it is a work, which has been greatly instrumental in diffusing throughout the British Empire, a correct knowledge of the state of Christianity in the East. The author is principally known in this country by his excellent sermon, entitled *The Star in the East*,

which has been read more extensively, perhaps, than any thing else of the kind, for many years. The work before us will be read with the same interest; especially by those who have at heart the propagation of Christianity among the heathen. The American Editor (to whom, though anonymous, the public are under obligations for his judicious and useful notes) gives a very just account of the Memoir, in these words:

"The title of this work might lead one to suppose, that it would contain nothing, but what should have an exclusive regard to an Ecclesiastical Establishment for British India. On examination, however, it will be found to contain such important and well authenticated facts, relating to the past history and present state of that country; to its population, manners, and customs; to its literature and laws; and to its religious rites and ceremonies; as furnish much entertainment and instruction. Separately from all consideration of the question respecting the expediency of the proposed Establishment, it is, both in a literary and religious point of view, a very estimable work." p. viii.

It appears from the title page, that Dr. Buchanan, while in India, was under circumstances peculiarly favorable to obtaining just views of the moral and religious state of the Hindoos. He seems, from his various labors, to have made the best use of these favorable circumstances. The various advantages which the College of Fort William possessed, in this point of view, are stated in the Dedication, which was written at Calcutta, in March, 1805. We select from it the following passage.

"New sources of information on all oriental subjects have been opened by the College of Fort William in Bengal. Those persons who have held official situations in that institution during the last four years, have had constant opportunities of observing the conduct, and of learning the opinions, of the most intelligent natives. There are attached to the college, at this time, upwards of one hundred learned men, who have arrived from different parts of India, Persia, and Arabia. In such an assemblage, the manners and customs of remote regions are distinctly described; and their varying sentiments, religious and political, may be accurately investigated and compared.

"Of the learned Hindoos who have been employed as teachers, there were lately two from the Deccan, who profess the Christian faith; and comport themselves according to Christian manners. Two Protestant missionaries have also been attached to the institution; one of whom is lecturer in the Bengalee and Shanscrit department; and has been for many years employed in preaching in the Bengalee language to the natives in the North of Hindoostan. The other is a teacher of the Tamul or Malabar language; and has been long attached to a mission in the South of the Peninsula.

"More desirable means of obtaining accurate and original intelligence could not have been presented to

any one, who wished to investigate the state of the natives of India, with a view to their moral and religious improvement." p. x.

The first part of the Memoir relates to an Ecclesiastical Establishment. It occupies only twelve pages: and even these are filled with very judicious reflections. The subsequent parts on the Civilization of the Natives, and the present extension of Christianity in India, are peculiarly interesting. We have not room to give a minute detail of the important facts, and observations which the author has compressed within the compass of this work. We hesitate not to say, however, that the American public ought to be thoroughly acquainted with all the information here communicated. Christians in this country begin to manifest a very lively concern, in the various exertions now made, and making, to evangelize the heathen. It is more and more felt, that very serious duties are incumbent on our churches, in relation to this subject. Many fondly anticipate the time, when a regular system of Eastern Missions shall be formed, and acted upon, by the pious on this side of the Atlantic, as is already the case with their European brethren. The people of this country enjoy peculiar facilities for the accomplishment of this noble design.

Dr. Buchanan, after the most thorough examination of the subject, feels himself warranted to pronounce, that

"Every argument brought in support of the policy of not instructing the natives our subjects, when traced to its source, will be found to flow from principles of Deism, or of Athe-

ism, or of Polytheism, and not from the principles of the Christian religion." p. 40.

The Hindoos have been occasionally praised for their apparent simplicity of character, and the innocence of their habits. There seems to be little foundation for this eulogium. On the contrary, there is the most abundant evidence, that great profligacy and vice prevail throughout all those parts of Asia which are known to us. We quote the following passage on this subject:

"The moral state of the Hindoos is represented as being still worse than that of the Mahometans. Those, who have had the best opportunities of knowing them, and who have known them for the longest time, concur in declaring that neither truth, nor honesty, honor, gratitude, nor charity, is to be found pure in the breast of a Hindoo. How can it be otherwise? The Hindoo children have no moral instruction. If the inhabitants of the British isles had no moral instruction, would they be moral? The Hindoos have no moral books. What branch of their mythology has not more of falsehood and vice in it, than of truth and virtue? They have no moral gods. The robber and the prostitute lift up their hands with the infant and the priest, before an horrible idol of clay painted red, deformed and disgusting as the vices which are practised before it." pp. 36, 37.

In the notes, several instances are given of the merciless and vindictive spirit of the Hindoos. Two of these instances are as follows:

"In 1791, Soodishter Meer, a Brahmin, having refused to obey a summons issued by a civil officer, a force was sent to compel obedience. To intimidate them, or to satiate a spirit of revenge in himself, he sacrificed

one of his own family. "On their approaching his house, he cut off the head of his deceased son's widow, and threw it out."

"In 1793, a Brahmin named Balloo, had a quarrel with a man about a field, and, by way of revenging himself on this man, he killed his own daughter. "I became angry, said he, and enraged at his forbidding me to plough the field, and bringing my own little daughter Apmunya, who was only a year and a half old, I killed her with my sword." " pp. 37, 38.

The following account of Jagernaut, the modern seat of Moloch, will probably be new to most of our readers.

"In the course of the Mahratta war, the great temple of Jagernaut in Orissa has fallen into our hands. This temple is to the Hindoos what Mecca is to the Mahometans. It is resorted to by pilgrims from every quarter of India. It is the chief seat of Brahminical power, and a stronghold of their superstition. At the annual festival of the Rutt Jatra, seven hundred thousand persons (as has been computed by the Pundits in college) assemble in this place. The voluntary deaths in a single year, caused by voluntary devotement, by imprisonment for nonpayment of the demands of the Brahmins, or by scarcity of provisions for such a multitude, is incredible. The precincts of the place are covered with bones. Four coss square (about sixty-four square miles) are accounted sacred to Jagernaut. Within the walls the priests exercised a dominion without control. From them there was no appeal to civil law or natural justice, for protection of life or property. But these enormities will not be permitted under the British government. At the same time that we use no coercion to prevent the superstitions of the natives, we permit a constant appeal to the civil power against injustice, oppression, and inhumanity; and it must have a beneficial influence on the whole Hindoo system, if we chastise the enormity of their superstition at the fountain head." p. 47.

But the most pleasing parts of the work, are those in which the prevalence of Christianity in some parts of India is described.

"The religion of Christ has been professed by Hindoos in India from time immemorial; and thousands of Brahmins have been converted to the Christian faith. At this time there are upwards of one hundred and fifty thousand natives in one district alone, on the coast of Malabar, who profess that religion, and who live under a regular canonical discipline, occupying one hundred and nineteen churches." p. 50.

"The province of Malabar now forms part of the British dominions; and divine Providence hath placed these churches under *our* government.

"The manners of these Christians are truly simple and primitive. Every traveller who has visited the churches in the mountains takes pleasure in describing the chaste and innocent lives of the native Christians. The congregations support each other, and form a kind of Christian republic. The clergy and elders settle all disputes among members of the community; and the discipline, for the preservation of pure morals, is very correct, and would do honor to any Protestant church in Europe." p. 53.

From the chapter on Missionaries, we select the following passages:

"The same spirit which sent missionaries to Britain in the fourth century will continue to send missionaries to the heathen world to the end of time, by the established church, or by her religious societies.

"Wherever the Christian missionary comes, he is well received. Ignorance ever bows to learning: but if there be a desire to impart this learning, what barbarian will turn away? The priests will murmur when the Christian teacher speaks as one having authority; but "the common people will hear him gladly." Whether in the subterranean hut of frozen Greenland, or under the shade of a

banian tree in burning India, a Christian missionary surrounded by the listening natives, is an interesting sight; no less grateful to humanity than to Christian charity.

"But who is this missionary? He is such as Swartz in India, or Brainerd in America, or the Moravian in Labrador; one who leaving his country and kindred, and renouncing honor and emolument, embraces a life of toil, difficulty, and danger; and contented with the fame of instructing the ignorant, "looks for the recompense of eternal reward."

"There is a great difference between a civilizing mechanic and an apostolic missionary. A mechanic of decent morals is no doubt useful among barbarians. The few around him learn something of his morals with his trade. And it is the duty of civilized states to use such means for improving the barbarous portions of the human race.

"But the apostolic missionary, who has studied the language and genius of the people, is a blessing of a higher order. His heavenly doctrine and its moral influence extend, like the light of the sun, over multitudes in a short time; giving life, peace, and joy, enlarging the conceptions, and giving birth to all the Christian charities. How shall we estimate the sum of human happiness produced by the voice of Swartz alone! Compared with him, as a dispenser of happiness, what are a thousand preachers of philosophy among a refined people!

"Some of the English think that we ought not "to disturb the faith of the natives." But some of the Hindoo Rajahs think differently. The king of Tanjore requested Mr. Swartz to disturb the faith of his wicked subjects by every means, and to make them, if possible, honest and industrious men. Mr. Swartz endeavored to do so, and his services were acknowledged by the English government at Madras, as well as by the king of Tanjore." pp. 55, 56.

It has not been generally known to the Christian world how much good was done by the Protestant Missionaries in India during the last century. It is

stated in the work before us, that "from the commencement of the mission in 1705 to the present year, 1805, it is computed that eighty thousand natives of all casts, in one district alone, forsaking their idols and their vices, have been added to the Christian church." p. 66.

The Appendix contains a multitude of facts illustrative of the cruel and barbarous practices of the Hindoos. The offering of children to the Ganges by drowning them in that river, which is very common, is described; and the authority on which the custom rests, is given. It appears, that there are no less than fourteen methods of destroying or endangering human life, in compliance with brutal superstition. No fewer than 275 women were

known to have been burnt to death on the funeral piles of their husbands, within thirty miles of Calcutta, in the year 1803. From April to October, 1804, six months, it was ascertained, by an official report, that 116 women, within the same limits, came to their end in the same miserable way. It has been computed, from these and other facts, that the whole number thus sacrificed, in the northern provinces of Hindoostan alone, is ten thousand annually.

Dr. Buchanan appears, from the work before us, to deserve the character which he has acquired. Learning and talents are employed by him under the sole direction of candor, benevolence, and piety.

RELIGIOUS INTELLIGENCE.

The following delineation of the most wretched state of Jerusalem is taken from a work of M. de Chateaubriand, as translated by Mr. Walsh, and published in the first number of his Review, p. 89. The author travelled through Palestine in 1807, and appears to be a well informed Christian. The devout reader cannot help praying, that the long predicted and long continued degradation and miseries of the Jews may come to a speedy termination; and that this people may receive and obey the Messiah whom their fathers crucified, and whom they so obstinately continue to reject. The fulfilment of prophecy is so apparent in the dispensations of Divine Providence towards them, that the most careless and incredulous, one would suppose, cannot help seeing it.

Ed. Pan.

LET us pass, however, to the subject of Jerusalem. We have now in our hands a drawing of the holy city, which, although well executed, is far from giving a faithful representation of its peculiar aspect, and of its commanding position. Jerusalem, seen from Mount Olivet, presents an inclined plane descending from west to east. A lofty wall fortified with towers and a gothic castle, encloses the whole city, but excludes a part of

Mount Sion which it formerly embraced. Towards the west and in the centre of the city, the houses are numerous and closely built; but in the direction of the east and along the valley of cedars, large vacancies are observed; among others the area of the mosque which is erected near the ruins of the temple, and the former site of the second palace of Herod.

The houses of Jerusalem are heavy square masses, built low, without

chimneys or windows: flat terraces and sometimes domes form the roof. Altogether they appear like prisons or sepulchres. The whole city resembles a cemetery in the midst of a desert.

If you enter, you find nothing to compensate you for the gloom of the exterior. You lose yourself in narrow, crooked streets without pavement and full of abrupt declivities. You tread upon loose stones and are enveloped in clouds of dust: pieces of linen spread from the top of one house to another increase the darkness of this labyrinth, which is rendered still more dismal and disgusting by covered markets exhaling a most pestilential odor. A few mean shops only serve to indicate the poverty of the inhabitants; and these are often shut, from an apprehension that the *Cadi* may pass by: not an individual is to be seen in the streets, or at the gates of the city: now and then a peasant is discovered stealing through this twilight, and carefully concealing the fruits of his industry under his clothes, lest he should be plundered and maltreated by the soldiery; apart, in a corner, you may observe an Arabian butcher killing some animal suspended by the hind feet from a mouldering wall: from the bloody arms, and the haggard ferocious countenance of the man, you would be led to suppose that he had been engaged, not in the business of his trade, but in the perpetration of murder. The only sound heard in this *decide* city, and that merely at distant intervals, is the galloping of the Arabian horse, of which the rider is a janissary either bringing the head of a *bedouin* to his master, or setting out to pillage the Fellah.

In the midst of this extraordinary scene of desolation, your attention is arrested by something still more extraordinary. Among the ruins of Jerusalem there are two distinct and independent classes of people, who find in their religious faith resources which enable them to triumph over this array of horror and misery. You have before you, on one side, a body of Christian monks whom neither the menaces of death, nor indignities, nor robberies of every description,

can drive from the tomb of the Savior. Their canticles resound night and day about the holy sepulchre. Although plundered in the morning by a Turkish governor, they are still found in the evening at the foot of Mount Calvary, praying on the spot where Jesus Christ suffered for the salvation of man. They welcome a stranger with a serene countenance and a cheerful heart. Without arms or troops, they are still able to protect whole villages against lawless power. Women and children, driven like herds of cattle at the point of the sabre, take refuge in the cloisters of these ascetics. Their charity rescues the trembling victims from the blows of the merciless janissary. In order to ransom their suppliants, they surrender to their pursuers even the common necessities of life; what is almost indispensable for their own subsistence. Turks, Arabians, Greeks, Christians,—all seek protection from the unarmed and defenceless ministers of the true religion. It is here that we can say with Bossuet, "that hands uplifted to Heaven, vanquish more battalions, than those which wield the javelin and the scymitar."

While the new Jerusalem is seen "*shining in the midst of the desert*," you may observe between Mount Sion and the temple another spectacle of almost equal interest. It is that of the remnant of another people, distinct from the rest of the inhabitants; a people, individually the objects of universal contempt; who suffer the most wanton outrages without a murmur; who endure blows and wounds without a sigh; who, when the sacrifice of their life is demanded, unhesitatingly stretch forth their necks to the sabre. If a member of this community thus cruelly proscribed and abused happens to die, his companion buries him clandestinely during the night, in the valley of Josaphat within the purlieus of the temple of Solomon. Enter their habitation, and you find them in the most abject, squalid misery; and for the most part occupied in reading a mysterious book to their children, with whom again it becomes a manual for the instruction of the succeeding generation. What

these wretched outlaws from the justice and the compassion of the rest of mankind did five thousand years ago,* they do still. Six times have they witnessed the destruction of Jerusalem and are not as yet discouraged: nothing can operate to divert their looks from Zion. We are surprised, no doubt, when we observe the Jews scattered over the face of the earth;—but to experience an astonishment much more lively, we have but to seek them in Jerusalem. The legitimate masters of Judea should be seen as they are in their own land—slaves and strangers; they should be seen awaiting, under the most cruel and oppressive of all despotisms, a king who is to work their deliverance. Near the temple—of which there does not remain “one stone upon another,” they still continue to dwell; and with the cross as it were planted upon their heads, and bending them to the earth, still cling to their errors, and labor under the same deplorable infatuation. The Persians, the Greeks, and the Romans have disappeared from the face of the earth; and a small people, whose origin is anterior to that of these mighty nations, still survives amid the ruins of their country, with no alteration of manners and no mixture of foreign blood. If there be any thing among mankind which bears the stamp of a miracle, it is to be found here most certainly. What can be more marvellous or prodigious, even to the eye of a philosopher, than this approximation at the foot of Mount Calvary of the old and the new Jerusalem; the one deriving consolation from the aspect of that tomb from which all the miseries of the other appear to spring?

* Probably a mistake of the Printer.

Extract of a letter from the Rev. W. Ward, to a gentleman in Philadelphia, dated Serampore, Nov. 8, 1810.

Your favor of the 10th of May I received with great satisfaction, and beg you will receive my sincere thanks for it. I know your great love to the cause of our adorable Re-

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deemer, and that you are not kept in the trammels of a sectarian love. One blessed effect of the millenium will be, that the showers of Divine influence will be so copious, that they will wash down all those embankments that have separated us, and then we shall hear no more of the disgusting quarrels so prevalent among professors of religion. The Lord hasten it in his time. At present let our ears and hearts be open to the voice of Jesus in his word, but above all when he says, “Love one another.”

I am more and more convinced that glorious times are near, and that the melioration of the state of mankind by the Gospel, is making great progress, however shocking the state of things may be in many parts. Much was to be done in the visible church, and much is yet to be done there; but I see much doing: Christians (whose banner is that of love) are more united; the principles of the Gospel are becoming better understood, and more than all the rest, the precious Bible, that pure river of life, proceeding out of the throne of God and of the Lamb, is running through the churches and purifying them. Yes, my dear brother, it is the Bible that is to purify the nations, and when professing Christians shall think like the Bible, feel like the Bible, and act by the Bible, the business will be accomplished, and shouts will be heard from heaven, “The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.” “For ever and ever,” not for a time, as he did during apostolic times, and a little after, and then gross darkness covered the earth; but “for ever and ever.”

Extract of a letter from the Rev. Dr. Carey, to the Rev. Dr. Rogers of Philadelphia, dated Calcutta, Nov. 16, 1810.

MY DEAR SIR,

It was only yesterday that I heard of a vessel's being ready to sail to Philadelphia. As it is, I shall briefly drop you a few lines, to inform you

of such of our circumstances as I am able to recollect.

We have lately been called to mourn the loss of sister Robinson, who was removed from us by death at Dinagapore. She had been ill for some months, and brother Robinson, who is engaged in a mission to Boutan, had brought her to Dinagapore, for medical assistance, where he was called to mourn her loss.

The Lord continues to bless his cause in this country, with evident tokens of his grace. I believe there have been only two ordinance days (we communicate monthly) since the beginning of the present year, in which we have not had the pleasure of receiving some person, or persons into the church. On one occasion, seven were added, and I believe ten persons are now coming forward to make a public profession of faith in our Lord Jesus Christ. A spirit of Christian love and unity prevails among us to a good degree, and *in every respect*, we have reason to rejoice in the goodness of the Lord towards us. The first Lord's day of last month, brother Marshman's eldest daughter (scarcely thirteen years of age) was publicly baptized: she has been evidently on the side of the Lord for these last two or three years. May this be the forerunner to other instances of the like nature in our own family.

Brother C. Carapeit Aratoon has been very successful in Jessore, a district east of Calcutta. Ten persons were lately baptized there at one time. Our brother J. Peter was sent, the beginning of this year, to Balasore, in Orissa, to attempt the planting of the Gospel there. The Lord has blessed his labors, and already there is a small church formed in that place. He is diligent in his work, and the Lord gives him encouragement. These two brethren are of the Armenian nation, and were by the church at Calcutta, set apart to the work of the ministry.

Brother Chamberlain's ministry was, last year and the year before, remarkably blessed among the soldiers at Berhampore, a military station near his residence. An expedition against the isle of France lately sailed

from this place, which included a Baptist church of thirty members in full communion, (raised there under his ministry) with a brother set apart to the pastoral office among them. Five other young men, members of the church at Calcutta, who were in another regiment, also went with them. Should they succeed in taking the island,* I trust they will immediately erect the banner of the cross there, and invite sinners to believe in the crucified Savior. It is probable that brother Chamberlain will remove from Cutwa to a station up the country, perhaps Delhi or Agra; but of this I cannot now speak with certainty. It is our wish that he, with a brother about to be called to the ministry by the church at Calcutta, should attempt to introduce the Gospel into the country of the Seiks. At present some obstacles are in the way; but I trust they will eventually be removed.

Brother Mardon at Goamalti and brother Moore at Patna, have had but little success. Brother Fernandez at Dinagapore, has not entirely been without some tokens of the gracious approbation of the Lord in his work. Dinagapore and Sadamahl being near to each other, it is thought that brother Fernandez can superintend them both; and therefore intend to remove my son William, from Sadamahl, to Cutwa, when brother Chamberlain leaves it.

Brother Chater arrived a few days ago from Rangoon with sister Chater who is in a weak state of health. That country is in a miserable state as far as relates to its political affairs; but there are many encouraging circumstances relative to the mission there. They study the language with success, have written one or more small tracts in it, and translated a part of the New Testament into it, and I believe they are beloved by all, both rich and poor, great and small. Two valuable young men were lately sent thither by the London Missionary Society; but one of them (Mr. Brain) has been removed by death. The surviving one, Mr. Pritchett, is now with my son at Rangoon.

Yesterday evening three persons

* Since taken.

were accepted by the church for baptism; six proposed for the next month, and ten mentioned to the church as persons who wish to be proposed then. This day I had several new inquirers besides those above mentioned, and hear of others who begin to look towards Zion.

Yours, very affectionately,
WM. CAREY.

Extract of a letter from the Rev. Dr. Carey to the Rev. Dr. Staughton, Philadelphia, dated Calcutta, Nov. 16, 1810.

Dear Brother,

I have written to Dr. Rogers particulars of the state of the mission and the success of the Gospel in these parts, and therefore suppose I need not repeat to you what I have written to him. I shall mention to you what I have omitted in my letter to him.

The Birmans, among whom brother Chater and my eldest son are employed to preach the Gospel, crucify malefactors, particularly thieves, and sometimes use red hot nails to fasten them to the cross. Their criminal laws are horribly sanguinary and cruel. Sometimes the wretched creatures, who are condemned for real, or imaginary crimes, are ripped up, and their yet palpitating entrails devoured by the vultures, or other animals, before the miserable victims are entirely destitute of sensation. A letter, which I received lately from my son, informed me of a circumstance, which, I am sure, will afford you pleasure, as it did myself. Some weeks, perhaps three or four months ago, my son, who has studied medicine and surgery, on a visit to his patients, saw one of these wretched victims writhing on the cross. He immediately resolved to attempt the obtaining of his pardon and saving of his life. Without going home, he therefore rode the nearest way to the house of the viceroy, when he found that he had resolved upon the death of the unhappy man, who had been apprehended among a gang of thieves. As a proof of his determination and to avoid the receiving of any petitions in his favor,

he had retired to his private apartment, into which no one is allowed to enter. The case, however, admitted of no delay, and as my son attended his daughter, who was ill, he had the privilege of access to any of the apartments in the house, whenever he might have occasion to visit his patient; he ventured therefore to enter. The method of petitioning among the Birmans, is to demand and declare that you will take no denial. My son therefore presented his request for this poor man's life, and declared that he would not leave the place, till the request was granted. The viceroy observed that he could not dispense with the laws, and that he had retired to his apartment to avoid importunities. My son replied, that he had, on that very account, ventured to enter. The viceroy at last told him, that if he would promise never to intercede for another, the man should be taken down. This he refused; but still urged his request. At last, after about half an hour's solicitation, he yielded, and sending for his secretary, ordered him to write an order for taking down the man. This order was to pass through all the forms of office, but was executed as expeditiously, as could reasonably have been expected. He then rode off to the place of execution; but when he arrived there, no one of the officers attending the execution, would read the order without a reward. He reasoned with them a good while, but to no purpose, the poor man writhing in agonies just by him. At last he was constrained to offer them a piece of cloth worth twelve or fourteen rupees. On which they read the order, and took down the man, after he had been nailed to the cross upwards of six hours. The poor victim had just strength enough to turn his head and thank his deliverer. Felix then took him home, dressed his wounds, and attended him with care. He is now nearly well, and lives with him, to whom, indeed, he is bound by the Birman laws, as long as he lives. He is a young man, scarcely twenty years of age.

Brother Chater, who returned about a fortnight ago, says he believes there was not another person in the kingdom

who could have procured the poor man's release.

Dec. 7, There are twenty-three persons now either proposed or mentioned to the church here, as desirous of entering into church fellowship. I expect they will all be baptized within another month or two. The Lord has lately given witness to the word of his grace, and is still carrying forward his work among us in a very encouraging manner. Brother Chamberlain with brother Peacock (lately called to the ministry in this church) is going to attempt planting the standard of the cross of Christ in Hindoostan, and brother Robinson with brother Cornish (also for this church) is gone to Boutan for the same purpose. May our gracious Lord vouchsafe success to these new undertakings.

In the translation of the word of God we go forward in a regular manner. To what have been delivered already to the public, I hope by the end of the year to see added, the pentateuch in Sangskrit, the prophetic books in the Orissa language, and the New Testament in the Hindoostanee and Mahratta languages. The printing of the New Testament is also more or less advanced in Chinese and Guzerattee. We are about to begin the printing in Telinga language and the Birman. We have translated the whole of the New Testament, and two or three books of the Old into the first of these; but as our late brother Des Granges, of the London Missionary Society, had translated Matthew, Mark, and Luke into that language, it is desirable that brother Des Granges' translation should be printed, to remain as a memorial of his labors of love; they will therefore be printed immediately. The translation into Carnata is in the same forwardness with the Telinga, and may be printed with the same types. We have lately begun a translation into the language of Cashmeere, and hope, ere long, to begin the work in the language of Assam.

These are the outlines of the most considerable things going forward among us, as it respects the cause of

our Lord Jesus Christ. Upon the whole we have abundant cause for encouragement, and I am encouraged. Our brothers in the church of England have not been without encouragement, and upon the whole, I think, the progress of the Gospel in this country has exceeded the most sanguine hopes of its warmest friends. The Lord blesses the labors of some of our native brethren in a very great degree, particularly, those of our brother Krishna, and of our brethren Carapeit Aratoon, and John Peter, who, though of the Armenian nation, speak Bengalee as their vernacular language.

WILLIAM CAREY.

ORDINATIONS AND INSTALLATIONS.

ORDAINED, on the 15th inst. the Rev. SAMUEL COOPER THACHER, pastor of the New South Church, in Summer street, Boston. Sermon by the Rev. Dr. Kirkland.

On the 1st of January last, the Rev. NATHANIEL LAMBERT, late pastor of the church in Newbury, (Vt.) was installed pastor of the church in Lyme, (N. H.)

At the same time and place, the Rev. ROSWELL SHURTLEFF, Phillips Professor of Divinity in Dartmouth College, was ordained a minister of the Gospel. Sermon by Rev. Dr. Burton.

On the 4th of August last, the Rev. EBENEZER KINGSBURY, late pastor of the church in Jericho, (Vt.) was installed pastor of the church in Hartford, (Penn.)

On the 6th of March last, the Rev. THOMAS RICH was installed pastor of the church in Wolcott, (Conn.) Sermon by Rev. Zebulon Ely, of Lebanon.

CHRONOLOGICAL TABLE

OF REMARKABLE EVENTS WHICH TOOK PLACE DURING THE YEAR

1810.

At the present eventful period of the world, it is difficult to preserve in the mind the dates of the numerous important occurrences, which are continually taking place. It will, doubtless, be acceptable to our readers to see the principal events of the last year collected in chronological order. It is intended, that a similar compilation shall be found in the last number of each subsequent volume. Having been much pleased with tables of this kind, we apprehend that our readers will find them useful.

- Jan. 2. MR. PINCKNEY, our minister in England, wrote a statement of the causes of Mr. Jackson's dismissal.
3. The President of the United States sent a message to Congress, recommending the establishment of a volunteer corps of 20,000 men, to be ready at the shortest warning, and stating that the credit of government was such as would enable it to borrow any sum of money which would be necessary.
19. The most remarkable cold wind known for many years commenced blowing from N. W. & W. which extended through all the Northern and Middle States, and over a great part of the Atlantic. The severity of the weather continued three days. At Portsmouth, (N. H.) the thermometer was 54 degrees lower at noon on the 19th, than at the same time on the 18th.
- Feb. 3. The siege of Cadiz commenced.
4. Guadaloupe taken by the British after an obstinate resistance.
5. The French under Marshal Soult entered Malaga.
14. The Duke of Cadore communicated to the American minister a full exposition of the views of the French government towards the United States.
- March 1. The king of Westphalia took possession of Hanover, which is to belong hereafter to his dominions.
12. The king of Naples confiscated all American property in his dominions, by proclamation.
13. The Rambouillet decree was issued by Bonaparte, confiscating all American vessels and their cargoes, which had arrived, or should arrive, having sailed from the U. S. after the 20th of May, 1809.
- The same day the king of Prussia, issued a decree in pursuance of Bonaparte's anti-commercial system.
14. The British government answered Mr. Pinckney's communication of January 2nd.
- During a great part of this month, and the preceding, the spotted fever prevailed with great malignity, in several towns of Worcester county, (Mass.)
- April 1. Bonaparte was married to Maria Louisa, daughter of the Emperor of Austria.
20. Considerable popular tumults in London, on account of the confinement of Sir Francis Burdett by order of the House of Commons.
- May 1. Congress rose, and the Non-Intercourse act expired.
2. The Neapolitan squadron was repulsed in sight of Naples.
22. A Revolution at Buenos Ayres in South America. The Viceroy was deposed without bloodshed.

- June 1. At Paris an accidental fire suddenly enveloped the ball-room, while the imperial family were present. It occasioned the deaths of several persons of distinction.
5. Bonaparte permitted by a decree, thirty American vessels, with specified cargoes and licenses, to enter his ports from New York and Charleston
15. The American commerce with Denmark was interdicted by proclamation, the American property in the Danish ports having been principally sequestered.
About the same time the same measures were taken by Sweden.
16. A battle between the Turks and Russians.
22. Bonaparte issued a proclamation, forbidding the exportation of wheat, through an apprehension of scarcity.
24. An earthquake at St. Michael's, (one of the Azores,) which threatened the village of Cozas with destruction.
A partial engagement between the English and French near Almeida, in Portugal.
- July 1. Louis Bonaparte abdicated the throne of Holland.
9. Holland was united to the French empire.
19. The king of Prussia issued a decree excluding American commerce from his ports.
- Aug. 2. A civil war at Quito in South America.
5. Bonaparte issued a proclamation, stating that the Berlin and Milan decrees would cease to be in force on the 1st November, on certain conditions.
- 11 & 12. An earthquake at St. Michael's, which destroyed the village of Cozas.
25. Mr. Pinckney informs the British government, that the decrees of Berlin and Milan are revoked.
28. Almeida surrendered to the French, it having been destroyed by the explosion of the magazine.
31. Marquis Wellesley informs Mr. Pinckney, that the British Orders in Council will be rescinded, when the French decrees shall have actually ceased to be put in force.
- Sept. 7. Battle between the Russians and Turks, in which the latter were defeated.
11. An eruption of Mount Vesuvius.
- 26 & 27. A battle between Lord Wellington and Massena was fought, at Busaco in Portugal.
29. The British army in Portugal began a retreat, which was continued till Oct. 7; when they arrived at their fortified places near Lisbon.
- Oct. 8. A great fire in Charleston, (S. C.) by which several hundred buildings were consumed.
19. Bonaparte issued a decree for burning English manufactures, and branding smugglers.
27. The President of the U. S. issued a proclamation, commanding to take possession of West Florida.
29. A battle was fought in Mexico between an army of insurgents and the provincial forces.
- Nov. 1. The British Parliament met, and adjourned on account of the king's derangement.
2. The President of the U. S. issued a proclamation, stating that the Berlin and Milan decrees had been so revoked, as to cease to have effect on the 1st November.
4. Bernadotte took the oath as hereditary Crown Prince of Sweden.
9. An earthquake was slightly felt in several towns of Massachusetts, New Hampshire, and Maine.
14. Massena began a retreat from the neighborhood of Lisbon.
24. The Spanish Cortes, at Cadiz, decreed the liberty of the press.

- During this month violent commotions continued in Mexico.
- Dec. 3. The Isle of France taken by the British, after having been invested five days. Garrison 8,000. The port contained 13 large armed ships, and 24 merchant vessels, several of them large India-men.
8. The French government declared, that the Berlin and Milan decrees would remain in force, till the British Orders should be rescinded.
10. Mr. Russell, the American Charge d'affairs, complained to the French government of the seizure of American vessels.
11. Congress was opened, and the President's message communicated.
25. The French government gave official assurances, that American commerce would be favored after the 2nd of February.
31. The British Parliament passed resolutions for constituting a restricted regency.

LITERARY INTELLIGENCE.

NEW PUBLICATIONS.

MEMOIRS of the Rev. Eleazar Wheelock, D.D. Founder and President of Dartmouth College and More's Charity School; with a summary History of the College and School. To which are added, copious extracts from Dr. Wheelock's correspondence. By David M'Clure, D.D. S.H.S. pastor of a church in East Windsor, (Con.) and Elijah Parish, D.D. pastor of the church in Byfield, (Mass.) Newburyport: C. Norris. 8vo.

An Inquiry concerning the intellectual and moral faculties, and literature of Negroes; followed with an account of the life and works of fifteen Negroes and Mulattoes, distinguished in science, literature, and the arts. By H. Gregoire, formerly Bishop of Blois, member of the Conservative Senate, and of the National Institute, of the Royal Society of Gottingen, &c. &c. translated by D. B. Warden, secretary to the American legation at Paris. Brooklyn; Thomas Kirk.

A Sermon preached before the Plymouth Association of Ministers, in the third congregational society in Middleborough, Sept. 28, 1810. By John Reed, D.D. pastor of the first church and congregational society in Bridgewater. Boston; Greenough and Stebbins.

NEW EDITIONS.

The Sequel to the Sketch of the Denominations of the Christian World; being testimonies in behalf of Christian candor and unanimity, by Divines of the Church of England, the Kirk of Scotland, and among the Protestant Dissenters. To which is prefixed, an Essay on the right of private judgment in matters of Religion. By John Evans, A.M. master of a Seminary for a limited number of Pupils, Pulling's Row, Islington. First American edition. Boston; John Eliot, jr.

Essays, in a series of letters to a friend, on the following subjects: On a man's writing memoirs of himself. On decision of character. On the application of the epithet romantic. On some of the causes by which evangelical religion has been rendered less acceptable to persons of cultivated taste. By Rev. John Foster. With an Index prepared for this edition. Boston; Samuel T. Armstrong, 1811.

The History of the Church of Christ, Volume the fourth, Part II. Containing a Continuation of the sixteenth Century. On the plan of the late Rev. Joseph Milner. By the Rev. Isaac Milner, D.D. F.R.S. dean of Carlisle, and president of Queen's College, Cambridge. First American edition. Boston; D. Mallery & Co.

Wm. Wells, Boston, has commenced the republication of the *Christian Observer*, a very able and valuable periodical work, which has been continually gaining reputation and influence in England since its first establishment about ten years ago. The numbers for January and February, 1811, are already issued. We sincerely hope the publishers will dispose of every copy they print. We shall deem it a very honorable proof of the candor and literary taste of our countrymen, if this work is extensively sold and eagerly perused.

WORK PROPOSED.

Samuel T. Armstrong, Boston, proposes to republish, by subscription, the *Eclectic Review*, to commence with the first number of the present year. This work has probably, greater excellences, and fewer defects, than any review printed in Great Britain. The principal excellences are those which relate to the religious character of the work. The uniform tendency of the communications which it contains, is to make men wiser and better, to extend the influence of genuine Christianity, and to unite in the same efforts all the real friends of religion.

OBITUARY.

DIED at Boston, on the 30th ult. the Rev. JOSEPH ECKLEY, D.D., Senior pastor of the Church and Society worshipping at the South Church in Marlborough street, aged 61, and having been in the pastoral office 31 years.

At Charleston, (S. C.) lately, the Hon. ROBERT MARION, Esq. late member of Congress for Charleston district.

At Provincetown on the 11th ult. the Rev. SAMUEL PARKER, pastor of a church of Christ in that place, aged 70, and having been engaged in the ministry 37 years.

At Scituate, on the 26th ult. the Rev. DAVID BARNES, D. D. in the

81st year of his age, and the 57th of his ministry in that place.

At Ashford, (Conn.) the Rev. JOHN W. JUDSON, a minister in that town.

At New York, on the 7th inst. the Rev. JOHN RODGERS, D.D. in the 84th year of his age, having been 46 years one of the pastors of a Presbyterian church in that city.

At Boston, on the 12th inst. the Rev. WILLIAM EMERSON, pastor of the First Church, aged 43.

On Matinicus Island, (Maine,) Mr. ISAIAH TOLMAN, aged 104.

At Weston, (Mass.) on the 30 ult. the Rev. JOSEPH ROBERTS, formerly minister of Leicester, aged 91.

TO PATRONS AND CORRESPONDENTS.

THE continuation of the 8th *Lecture on the Evidences of Divine Revelation*, did not arrive till nearly all our pages were in type. It could not therefore be inserted in this number.

A Narrative of the late Revival of Religion in Princeton, (Mass.) written by the Rev. JAMES MURDOCK, minister in that town, came also too late. Both these communications will be inserted in our next.

As the *Panoplist* is now to be transferred to the future publisher, it is important that he should know in what manner the agents of the work, and subscribers at a distance, wish to have the numbers transmitted to them. They are, therefore, requested to give the publisher directions on the subject. Communications for the *Panoplist* may be sent, free of expense, to the care of Samuel T. Armstrong, Boston.

